## I.—ANALOGY IN THE SEMITIC LANGUAGES.

### Part III.

Besides such analogical formations as have just been presented
and discussed, there are also many such formations in the inflec-
tion of the substantives.   In the various processes of inflection,
such as the formation of the construct, emphatic, plural, and in
the addition of pronominal suffixes, each class is governed by its
own peculiar laws.   In a great many cases the law of the group
maintains itself and no confusion occurs.   But from the nature of
the case, considering the subtle nature of these formations and
distinctions, we might expect occasional confusion and transitions
from one class or type to another, in other words, metaplasms and
analogical formations.   And such, on examination, we find to be
the case.   Thus, according to Stade (§191), in Hebrew the nomi-
nal forms *qaṭl, qiṭl, quṭl* form their plurals after the analogy of
the forms *qaṭal, qiṭal, quṭal.*[1]

On these plural formations last mentioned, however, we have
an interesting dissertation by Mr. W. H. Salter Brooks, " Vestiges
of the Broken Plural in Hebrew " (Dublin, 1883).   The object of
this paper is to show that the stems *qaṭl, qiṭl, quṭl* formed their
plurals originally without any plural termination whatever, but
simply by internal vowel changes, thus: *qaṭal*, which became
*qaṭâl, qiṭal* or *qiṭâl, quṭal* or *quṭâl*, exactly like the corresponding
Arabic internal or broken plurals.   According to this view, then,
the plural of these words is sufficiently indicated by these internal

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[1] Cf. Haupt, Beiträge zur assyr. Lautlehre (Göttingen, 1883), p. 89, n. 3;
Praetorius in Beiträge zur Assyriologie, Vol. I (Leipzig, 1890), pp. 374-7.

vowel changes. But subsequently, owing to the tendency to vowel corruption and obscuration, these distinctions were not sharp enough and clear enough to distinguish between the singular and plural. Thus at first the Hebrew would have presented the scheme:

s. *ba'l.*    pl. *ba'al*    'lord.'
s. *rumḥ.*    pl. *rumaḥ*    'spear.'

But owing to the presence of the guttural consonant, the singulars were bound to become *ba'al, rumaḥ,* and actually did so, that is, become identical with the plurals. Hence, in such cases, the addition of the external sign of the plural was necessary in order to distinguish the singular from the plural. But after it was added to such forms, the language lost sight of the distinction between singular and plural sufficiently maintained by vowel changes, and gave to the external or sound plural formation universal extension.

The application of the external plural sign in these cases, therefore, is not to be regarded as organic, but as the result of analogy. On this view of the matter we have here an instance of analogical formations Class III, D, the addition of formative elements where they do not belong.

In Aramaic and Syriac substantives of the type *qaṭl* sometimes form their absolute and construct state after the analogy of the type *qaṭil.* The organic form reappears in the emphatic state. (See Haupt in Hebraica, Vol. I, p. 228, note 1.)[1]

Thus in Syriac we have the regular normal forms in

תְּרַע (for *tără'*) תַּרְעָא 'door.'

פְּגַר (for *păgăr*) פַּגְרָא ' corpse.'

But נְפֵשׁ 'soul' stands for *napiš* (form *qaṭil*). The emphatic נַפְשָׁא is syncopated from *nápišâ.*

So also כְּתֵף. כַּתְפָּא 'shoulder,' and מְלַךְ. מַלְכָּא 'king,' etc.

On the other hand, the ground-form of בְּעֵל 'lord,' is *ba'l* (type *qaṭl*), construct *ba'al*, and from this we ought to have, by the laws of Syriac phonology, the form בְּעַל, and the *i*-vowel of the second syllable is due to the analogy of forms like נְפֵשׁ. נַפְשָׁא, in other words, a metaplasm from the type *qaṭl* to the type *qaṭil.*

So also כְּרַס. כַּרְסָא 'stomach,' צְלֵם. צַלְמָא 'image,' טְעֵם. טַעְמָא 'reason,' etc.

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[1] Cf. Lagarde, Bildung der Nomina, pp. 73 and 74, also Beitr. z. Assyriologie, I 325 and 375.

Again, all vowel changes in the stems of words are governed by regular phonetic laws. (See, e. g. the laws of Hebrew vowel changes in Stade, §73 fg.). But in individual cases analogy often plays an important part. In such cases an individual is transferred from one group to another, or a phonetic process is taken out of its legitimate sphere and applied to cases where it is not legitimate.

An example is given in Stade, §78b.

A long *â*-vowel of primitive Semitic generally appears in Hebrew as *ô* (Stade, §77a). But an original *u*-vowel may also appear in Hebrew as *ô*. This *ô*-vowel, therefore, in Hebrew may represent either an original *â* or an original *u*-vowel. In cases where it represents an original *u*-vowel it is quite correctly shortened to *ŏ* when it stands in a closed syllable. But in cases where it represents an original *â* such a shortening is manifestly out of place, and is produced only by the force of the analogy of other forms where this change is phonetically legitimate.

Instances are שְׁלָשְׁתָּם from שָׁלֹשׁ 'three,' נְחָשְׁתִּי from נָחֹשֶׁת 'copper,' טָהֳרֹ from טָהוֹר 'purity.'

Shortening of such vowels to *ŭ* is likewise analogical, as in חַרְטֻמִּים, נְחֻשְׁתַּיִם 'scribes' from חַרְטֹם.

The shortening of the *â*-vowel in the word לָשׁוֹן 'tongue,' construct לְשׁוֹן, is also analogical, the stem of לָשׁוֹן being לוֹשׁ. (See Haupt in Hebraica, Vol. I, p. 178, note 4; also Beiträge zur Assyriologie, I 165, 166 and 324.)

In the Hophal from stems ע׳׳י such as יוּטַל from the stem טוּל 'to be long,' הוּקַם from the stem קוּם 'to stand,' the short *â*-vowel of the final syllable is not organic, but due to the analogy of the strong verb. Compare also הוּמְתוּ 'they were killed,' stem מוּת, and הוּבְאוּ 'they were brought in,' stem בוּא.

Again, in the vowel changes which a word undergoes in receiving pronominal suffixes we find cases of the influence of analogy.

Take, for example, the substantive of the form *qaṭal* (which in Hebrew appears as קְטָל, דָּבָר) with pronominal suffixes.

The following is the law of vowel change as stated by Bickell (p. 77, §105):

"The vowels before the suffixes are changed entirely according to universal vocal laws. The pretonic syllable should be heightened. The syllables at a greater distance from the tone should be volatilized, and open syllables which stand before a half-vowel should retain their short vowel. *Only the suffix* ka *forms an*

*exception to the latter rule*, before which *ă* is heightened in the antepenult."

Thus from דָּבָר (type *qăṭăl*) 'word,' we have דְּבָרִי 'my word,' דְּבָרוֹ 'his word,' דְּבַרְכֶם 'your word,' but דְּבָרְךָ 'thy word.'

This heightening of the vowel *ă* before the suffix ךָ as compared with the short vowel before כֶם is due to the analogy of the contiguous forms דְּבָרִי, דְּבָרֶךָ, דְּבָרוֹ.

The distinction between ךָ as *light suffix* and כֶן, כֶם as *grave suffixes* is a mere fiction of the grammarians.

For instances of the influence of analogy in the affixing of pronominal suffixes in Syriac see Nöldeke, Syriac Grammar, §145 E.

Another case of unwarranted application of phonetic processes under the influence of analogy is given by Stade, §355b.

The organic form of substantives derived from ל״ה stems with the suffix of the 2d pers. masc. is seen in מוֹרֶיךָ 'thy teacher' (stem ירה), מַחֲנֶיךָ 'thy army' (stem חנה), מִקְנֶיךָ 'thy flock' (stem קנה), עֹשֶׂיךָ 'thy maker' (stem עשׂה).

In other cases an analogical shortening has taken place, based on the analogy of דְּבָרְךָ *in Pause* and out of Pause דְּבָרֶךָ. So we have in Pause שָׂדֶךָ 'thy field,' but out of Pause שָׂדְךָ. So also מַטְּךָ 'thy rod' (stem נטה) מִקְנְךָ (נוה .st) 'thy dwelling' (st. מַפְרְךָ. Gen. 48. 4 Hiph. Prtcpl. stem פרה, מְצַוְּךָ. Piel Prtcpl. stem צוה 'to command.'

So also in the forms of the verb with suffixes we find instances of the influence of analogy in the confusion of vocalization.

When the suffix of the 2d person sing. *ka* is affixed to a verbal form ending in a consonant it ought to be hard.

So quite organically in אֶתְּקֶנְךָ Jer. 22. 24 'I will pluck thee' (stem נתק).

But when this same suffix is attached to the 3d person, fem. sing. perfect (which never had a final vowel) it is spirated after the analogy of the same suffix attached to the masculine, where the spiration is organic because this form ended originally in a vowel. In other words, *qăṭălăt-kă* was understood as standing for *qăṭă-lătă-kă*, because *qăṭăl-kă* stood for original *qăṭălă-kă*.

On the other hand, forms with hard ךָ have influenced analogically forms which should have been spirated.

So בֵּרַכְךָ Deut. 24. 13 'he has blessed thee.'

Of a similar nature is the application of the pausal form of the suffix with a hard ךָ to substantives.

So דַּיֶּךָ Prov. 25. 16 'thy sufficiency.'

מִיַסְּרֶךָ Deut. 8. 5 Piel Prt. 'thy instructor.'

עֹנֶךָ, מְצִנֶךָ (stem ענה) 'thy answerer.'

צַדְּקֶךָ 'to justify thee' Job 33. 32 (Piel Inf.).

לְקַלְלֶךָ Deut. 23. 5 Piel Inf. 'to curse thee.'

Examples of forms with spirated ד where it ought to have been hard :

אֲכָלָתֶךְ 'she consumed thee.'

יְלָדַתֶךְ 'she bore thee.'

חִבְּלָתֶךְ Cant. 8. 5 'she brought thee forth.'

A similar case is pointed out by Bickell, §113. The imperative had no final vowel even in primitive Semitic. קְטֹל=$q\underline{t}ul=qu\underline{t}ul$.

"But," says Bickell, "the Hebrew forms with suffixes presuppose a final $i=u$, as in the future." In other words, the form of the imperative with suffixes is based on the analogy of the imperfect with suffixes.

Examples are :

עָבְדֵהוּ 'serve him.'

תְּנֵהוּ 'give him,' stem נתן.

שָׂאֵהוּ 'bear him,' stem נשא.

דָּעֵהוּ 'know him,' stem ידע.

פְּרָעֵהוּ 'let him go.'

אַמְּצֵהוּ 'strengthen him.'

חַזְּקֵהוּ 'strengthen him.'

On the other hand, in Aramaic the organic form appears without any vowel, thus הַעֵלְנִי Dan. 2. 24 'bring me in,' stem עלל, *aphel*; cf. Nöldeke in ZDMG 38, 408.

In his Vergleichende Studien III (ZDMG 43, 181) Barth has given us a treatise on analogical changes observed in the vocalization of the imperative and imperfect of some verbs.

The following is a brief summary of his view :

The imperative is formed from the imperfect. Corresponding to the three classes of imperfects, therefore, distinguished by the three characteristic vowels $u$, $a$, and $i$, there must have been three imperatives, $u$, $a$, and $i$. The $u$-imperative becomes קְטֹל; the $a$-imperative is seen in אֱהַב; the $i$-imperative is seen in שֵׁב, תֵּן and רֵד.

All the forms of the 2d pers. fem. sing. which have the characteristic $i$-vowel point to an original $i$-imperfect. In the imperfect the vowel has been mostly changed to $u$ through the influence of other $u$-imperfects. In the imperative, on the other hand, it has

been maintained.   This explains the forms אֱמֹרִי 'speak,' מְכֹרִי 'sell,'
עֲבֹרִי 'pass,' חֲגֹרִי 'gird,' שִׁפְכִי 'pour,' אִסְפִי 'collect,' חֲשֹׂפִי 'uncover.'

The *i*-vowel in these imperative forms, therefore, is an indica-
tion of the original *i*-vowel in the corresponding imperfect forms,
just as forms like מָלְכִי 'rule,' עָלְזִי 'exult,' point to an original *u*-
vowel.

So also in the 2 pers. masc. sing. נִצְרָהּ Prov. 4. 13 'preserve
her,' and in the forms with הָ, such as נִצְרָה 'preserve,' מִכְרָה 'sell,'
עִרְכָה 'arrange,' אִסְפָה 'collect,' we see an original *i*-vowel.

Not so, however, in the 2 pers. masc. pl.   Here nearly all the
forms which originally had the characteristic vowel *u* now have
the vowel *i*.   The change has been made under the influence of
the analogy of those forms where the *i*-vowel is original.

Only three cases remain in which the original *u*-vowel has been
preserved, viz.

חֶרְבוּ from חָרֵב 'to be laid waste.'

מָשְׁכוּ from מָשַׁךְ 'to draw.'

שְׁדְדוּ from שָׁדַד 'to oppress, destroy.'

For instances of forms of the Assyrian verb where the force of
analogy has resulted in changes in vocalization, see Haupt, "Der
Keilinschriftliche Sintfluthbericht," in KAT.² 68, note 2.[1]   By the
side of the older organic forms of the present, such as *ibáluṭ* 'he
lives,' *išágum* 'he cries,' *izánun* 'it rains,' we have later analogical
formations, such as *izanan, išakan* 'he places,' where the vowel of
the last syllable has been influenced by the vowel of the preced-
ing syllable.   Delitzsch, however (Assyrian Grammar, §90a, note,
also §94, and §115), maintains the contrary view, that *izanan* is
the organic and *izanun* is the analogical.[2]

Finally, on comparing the vocalization of the Hebrew intensive
perfect and imperfect with the corresponding forms in Arabic, it
seems probable that the Hebrew vocalization has been changed
under the influence of analogy.

In Arabic *qattala, yuqattilu* is probably nearer the original in
form, and more organic, while in Hebrew קִטֵּל the vowel of the
second syllable has been influenced by יְקַטֵּל, the imperfect.   Com-
pare Barth, "Nominalbildung," p. xxii fg., also p. 70.

On this point Dr. Martin Schultze (Zur Formenlehre des
semitischen Verbums, Wien, 1886, p. 48, §49), remarks that the
derived stems are undoubtedly younger than the simple stem or

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[1] Cf. Beiträge zur Assyriologie, Vol. I, p. 124.
[2] Cf. Barth in ZA II 377; Zimmern, ZA V 10.

Qal. It is to be assumed that they first formed the younger tense (the so-called imperfect), whose vocalization is the same in all the different dialects. But at a subsequent time, when the need was felt to form the afformative tense (or perfect), the tribes had separated. The older northern Semites retained, without reflection, the vowel of the future; the younger Arabs, however, chose, more consistently, the vowel of the Qal-Praeterite.

## Class III.

Analogical formations with reference to the formative elements of words.

### *Division A.*

Mistaking a servile or formative element for part of the stem.

An interesting case of this kind is described by Stade, Hebrew Grammar, §400–2. It is in the formation of the 3d person feminine singular perfect of the ל"ה verbs. The ground-form was *qătătăt* (compare Arabic *radiįat*). This could become either *qătăt* or *qătăjă*. The former has been preserved in עָשָׂת Lev. 25. 21, stem עָשָׂה 'to make.'

הָיָת 2 Kings 9. 37 *Kethib*, stem הָיָה 'to be,' and with suffix עִשָׂתְנִי.

The latter is preserved in חָסָיָה Ps. 57. 2 '(my soul) has fled (for refuge).'

But the form *qătăt* was generally regarded as a regular perfect tri-consonantal stem ; the *servile* ת was erroneously regarded as a stem-consonant. Then, taking the forms *qăt°lă* and the pause-form *qătălă* as models, the feminine ending *ă* was appended, giving the form *qătătă*. This form has been retained in the pause, הָיָתָה, עָשָׂתָה, etc. From this, after the analogy of *qăt°lă*, we have the usual form הָיְתָה.

Another case of this kind is seen in the treatment of the Niphal of the ע"ע-stems. The ground-form is *năkătt*. The organic form is seen in נָחַר, stem חרר 'to be dry.'

נָסַב, stem סבב, 'to turn.'

נָקַל, stem קלל, 'to be light.'

But in other cases it is written as though it were the *Qăl* of a verb פ"ן, the ן preformative being erroneously regarded as a stem-consonant.

So in the pointing נָסַב, נָקַל, נָמַס, stem מסס, 'to melt.'

נָרֹץ Eccl. 12. 6, stem רצץ, 'to break.'

Then, as from כָּבֵד we have in the feminine כְּבֵדָה, so we have the feminines נְבֵקָה, stem בקק, 'to empty.'

נָסְבָּה and the plural נְזִלּוּ, stem זלל, 'to shake.'

Sometimes a ת, which really is the sign of the feminine, is treated as if it were a stem-consonant.

The examples of this class of analogical formations found in Syriac are given by Nöldeke, Syriac Grammar, §78 and 80.

The same thing has taken place in Ethiopic. See Dillman's Grammar, §133, and §137, 5b.

For the Assyrian examples of this class see Haupt, SFGM 73;[1] also Delitzsch, Assyrian Grammar, §69.

*muttâti*, pl. of *muttu*.

*lêtât*, pl. of *lêtu* 'night' (st. לאה).

*isitâte*, pl. of *isittu* 'pillar.'[2]

On the Hebrew קְשָׁתוֹת, דְּלָתוֹת, etc., consult Am. Journ. Phil. XII 37; also Barth, in ZDMG 41, 605–607, and Nominalbildung, p. 4b.

In Syriac the formations נָתָא, ־וָת, ־וָן from nouns in ־וּתָא, are organic only in derivatives from stems ל״ו, so דְּמוּתָא, pl. דְּמָוָתָא 'image.'

In forms like מַלְכוּ, מַלְכְוָתָא 'kingdom,' the ending וּת, which is merely a formative, is treated after the analogy of those words where it forms part of the stem.

It might be expected that languages, starting out, as do the ancient Semitic, with a sharp distinction between stem-consonant and servile or formative element, would in the course of time and a development extending over more than a thousand years, lose the sharpness of this distinction and incorporate elements which originally were formative as part of the stem. This expectation is borne out in the study of the Amharic, the Mandean, and the modern Syriac.

See Dr. Martin Schultze, "Zur Formenlehre des semitischen Verbs," p. 43, §45.

Thus in Praetorius, "Amharische Sprache," pp. 130–140, under the title "*Wurzelerweiterung*," we have a study of those stems of the Amharic language which have been extended beyond the original three stem-consonants, mainly by incorporating and reckoning as part of the stem those consonants which originally were formative.

In many cases, however, as is pointed out by Praetorius, the

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[1] Cf., however, Haupt, Beiträge zur Assyriologie, Vol. I, p. 16.

[2] Cf. Lotz, Tiglathpileser, pp. 110, 56 and 155, 27.

incorporation of the formative element is preceded by the loss of one or more of the original stem-consonants, so that the formative element is taken as a compensation for this loss, and the appearance of having three stem-consonants is restored.

The other methods of extending the original stem, viz. by doubling the original bi-consonantal stem, and by other additions, or by a repetition of one of the original stem-consonants of the tri-consonantal stem, do not, of course, come up for consideration in this paper. We are concerned only with those cases mentioned by Praetorius as constituting the third method of extending the stem, namely, by incorporating a nominal, pronominal or verbal formative element, or even a preposition, as part of the stem. I add a list of the cases mentioned by Praetorius, referring to his work, however, for their fuller discussion.

The causative prefix *a* is treated as a stem-consonant in the stems *amara* as if it were a simple stem *primae gutturalis*; but in reality it has arisen from '*amāra*, the causative of a stem *med. gutt.*

So also '*adága* 'to grow.'

'*asalâma* ' to be a Mohammedan.'

A more doubtful case is '*arása* 'to moisten.'

The causative prefix *sa* or its modification *ša* is treated as a stem consonant in the following words:

*sanakala* 'to give offence, to be a stumbling-block' (*Anstoss erregen*).

*shanagala* 'to deceive.'

*shamagala* 'to become old.'

*shanakara* 'to leak.'

*shamaṭaṭa* 'to despise, scorn' (perhaps).

*shamana* 'to weave.'

*shaqaba* 'to ascend.'

This seems to have been developed from '*ashāqaba* 'to lift up,' a second causative from *aqaba*.

So in the "Quinqueliterum" *shakarakara* 'to rise,' and *ṣabaraqa* 'to shine, sparkle.'

The following stems have been formed by raising the *t* of the reflexive prefix *ta* to the dignity of a stem-consonant:

*tañā* 'to sleep,' from *tanahaya* 'to rest oneself, to recover.'

*tanafasa* 'to breathe, to take breath.'

*tanakuala* 'to be deceitful.'

*tālala* 'to be deceived.'

*talālafa* 'to cross.'

*tawāba* 'to be beautiful.'

*tarasa* forms the new double reflexive *tantarasa* 'to support one's head by anything.'

*tanabaya* 'to prophesy.'

Perhaps also *tākata* 'to be slow, lazy.'

Sometimes the reflexive *t* has been weakened to *d*, and is then treated as a stem-consonant.

So in *dāsasa*, 'to feel of.'

Perhaps also *daraqa* 'to be dry' belongs here, and *danaquara* 'to be deaf, senseless.'

*danagara* 'to dissuade.'

Here also Praetorius mentions the Ethiopic *danagaḍa* 'to frighten,' and *danagala.*

Nominal formative elements are likewise incorporated as part of the stem; so *m* in the words *môshara* 'to be a bridegroom,' from Ethiopic *moshar* 'a saw.'

*mashaga* 'to barricade oneself.'

*marakuaza* 'to support.'

*masaqala* 'to hang.'

*manazara* 'to commit adultery.'

*mȧnatsha* 'to spring forth.'

*managaga* 'to hold,' or 'to open another's mouth.'

*mûkuata* 'to vow.'

*mâraka* 'to take captive' (also in Ethiopic).

*mâ̈ana* 'to recommend' (also in Ethiopic).

So the prefix *'a* of internal plural formations is reckoned as part of the stem in *'amalaka* 'to adore God.' *'asamû* 'to practise witchcraft,' formed from the plural *'asmât* 'witchcraft' with the loss of the *t.*

So also the nominal suffix *t* in the words *gazata* 'to excommunicate,' from the Ethiopic stem *wagaza.*

So perhaps from a noun with the suffix *ût* or *ôt* we have *tanâwata* 'to offer opposition, to withstand.'

*galamôta* 'to play the whore,' from *gâlamôt* 'whore.'

So the consonant *n* of the abstract ending *ân* in *shalatana* 'to rule.'

*m* and *t* are treated as stem-consonants in *malakata* 'to denote,' from *lak'a.*

*môgata* 'to dispute,' from *wag'a* 'to push, to strike.'

*mâlada* 'to get up early.'

So the consonant *m* of the adjective ending *âm* is reckoned as part of the stem in such words as *quaraṭama* ' to have the rheumatism' and *ṭaraqama* 'to fill up, to stuff' (*vollstopfen*) and *garamama* 'to exercise a horse.'

Other noteworthy cases are the following :

*zawatara* 'to continue, go on,' in which the relative *za* has become part of the stem.

*baratâ* 'to be firm, strong,' in which the preposition *ba* has become part of the stem.

Praetorius further mentions similar formations in Ethiopic, such as *la'âla* 'to be high,' from *la +* ʾዐ.

Also *baḥata* and *bâḥtawa* 'to be alone,' from *ba +'aḥati*.

For a very complicated case of this kind see Praetorius, Amharische Sprache, §208a, b, c, d.¹

In an early stage of the language the verbal infinitive of *hēda* 'to go' united with the auxiliary verb *'ala* 'to be' and the union became fixed both in form and in meaning. At a later period, by a "false analogy" this form, the result of this union, was considered a normal homogeneous verbal stem, and received further modifications, so that its origin was much obscured.

The verbal inf. of *hēda*, which at present, in accordance with the regular process of contraction in Amharic, is *hĭdō*, was formerly *haydō*. This older form *haydō* united with a following *'ala*, and formed, not *haydwāl*, which the later phonetic law would require, but *haydōla*, in accordance with an older law still prevalent in Tigriña (see Praet. Tigriña Grammar, §48, p. 69), and which accordingly we must postulate for the older period of the Amharic.

*haydōla* then meant 'he has gone, he has left, he is not here.' But in course of time the original meaning of the verbal stem 'to go' was lost sight of, and the negative element, from being merely secondary, came to be regarded as the primary sense ; and so the initial *hay* was regarded as a sort of negative particle. Then, in accordance with the analogy of the initial syllable of the negative form of the imperfect, *hay* became *'ay*, and finally the negative *m* was attached, *'aydōlam* 'he is not.'

Since, then, the first part of this form, viz. *'aydō*, had lost its original character as a verbal infinitive, it had to lose at the same

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¹ See also Praetorius' Beiträge zur äthiopischen Grammatik und Etymologie, in Vol. I of Beiträge zur Assyriologie, especially §§1, 2, 6, 52.

time the ability to make its suffix correspond to its subject, and so it became fixed in the form of the 3d pers. masculine singular.

The form *'aydōlam* had the appearance of a negative imperfect of a stem *dōla*, only the final *ă* gave it the character of a perfect form. And since the endings of the perfect were assumed for all the different persons and numbers, the form of the 3d pers. pl. *'aydōlūm*, although having exactly the appearance of a negative imperfect, was not able to transfer the whole inflection to the imperfect, even though such a transfer was favored by the change of the initial *hay* to *'ay*. Also the circumstance that the form with the relative is *yāydōla* 'who is not,' and not *yamāydōla*, shows clearly that the form was regarded as a perfect. In this way it came to pass that this old compound verbal infinitive was inflected in a mongrel way, in its initial part having the appearance of a negative 3d pers. imperft., and in its final part having the appearance of a perfect.

These mongrel forms again have resulted in further analogical formations. Being regarded as pure imperfects 3d pers. masc. sing. they received the usual pronominal object suffixes, meaning : ' it does not belong to us,' or 'you or thee it is not appointed to,' etc. Then from this the reflexive *tadōla* 'to be appointed, assigned,' was formed, and even the simple *dōla imposuit* seems to have been used, though Praetorius says he never found it in any text.

Similar cases are found in Tigriña. See Praetorius, Tigriña Sprache, §173.

The reflexive prefix *ta* is regarded as part of the stem, and from the stem thus augmented a new causative is formed by prefixing *'a*.

See the examples given in Praetorius, Tigriña Sprache, §173.

The Mandean instances of this kind of analogical formations are given in Nöldeke's Grammar, p. 84, §74, p. 98, §87. The Arabic form *asnata*, denominative from *sane, sánat,* 'evil year,' in which the feminine ending *t* is regarded as part of the stem.

In modern Syriac many verbs with ‎ܠ‎ as a fourth stem-consonant are denominatives from nouns which have been formed by adding the suffix *ān* to a tri-consonantal stem. The instances are given in Nöld., Neusyrische Sprache, p. 192, §95. In other quadriliterals the first stem-consonant was originally a formative element which afterwards came to be treated as part of the stem. Such are many beginning with ‎ש‎ and ‎ס‎, such as ‎סחלף‎ 'to change,' and ‎סחבר‎ 'to visit,' etc.; others beginning with ‎ת‎, such as ‎תרתח‎

'to be boiled in pieces'; others beginning with מ, such as מפלט 'to take out.' See the cases cited in Nöld. op. cit. p. 194, §96. Some of these, formed from verbs with weak stem-consonants, have the appearance of original tri-consonantal stems.

So the causatives from stems פ״א and פ״ע and ע״י; also from stems mediae ע.

See examples given in Nöld. op. cit. p. 228, §108; p. 235, §110. Also p. 243, §113; p. 245, §113.

Finally, we have under this class the somewhat analogous case where, not the formative element, but a consonant which is the result of a phonetic modification is treated as part of the original stem. See an illustration given by Haupt in Hebraica I 226. The Assyrian *ittu* 'side' is the feminine of *idu* 'hand,' and stands for *idtu*. The plural of *idtu* is *idati*, but sometimes it is formed from *ittu*, and gives us *itâti*.

So also the construct *aran* 'sin,' from *arnu*, which is a phonetic modification of *annu* (resolution of the doubling by insertion of ר) is such an analogical formation. See Hebraica I, p. 219, note 1.[1]

### CLASS III.

#### *Division B.*

Mistaking a stem-consonant for a servile or formative element.

We find examples of this kind in Syriac in words in which the stem-consonant ת is regarded as the sign of the feminine.

See the examples cited in Nöldeke, Syriac Grammar, §86. Also in §71, 1, אוּמָּנָא τεχνῖτις and מִסְכֵּנָא πτωχή, the נ of the ending is a stem-consonant, but is treated as though it were a formative element.

The Ethiopic *bĕḥtĕw, solus solitarius,* becomes in Tigriña *bĕḥtû.* The final *u,* however, was misunderstood and regarded as the suffix of the 3d pers. sing. masc. and the word was thought to mean 'he alone.' Hence the other corresponding suffixes were added to denote the other persons, genders and numbers.

*bĕḥtâ* 'she alone,' etc. (Praetorius, Tigriña Sprache, §121, 37).

### CLASS III.

#### *Division C.*

Analogical changes in the formative elements themselves. Influence of one formative element upon another.

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[1] Cf., however, Zimmern, Babyl. Busspsalmen (Leipzig, 1885), p. 12, 6.

The analogical changes which take place in the afformatives of the perfect in the inflection of the Semitic verb have been so thoroughly set forth by Nöldeke in an article entitled "Die Endungen des Perfects," in ZDMG 38, 407 fg., that the changes and formations need only be briefly noticed here, referring to that article for a discussion of the whole question.

In Syriac we have the 3d person plural ending *-ûn* for *-û* of the other languages, after the analogy of the other plural endings. So also in Assyrian we have in the permansive for *kašdû* sometimes *kašdûni*.

In Arabic the 3d pers. plural feminine *qatalna*, in place of the common Semitic form *qatalâ*, shows the influence of the corresponding form of the imperfect, *iaqtulna* (see Dr. Martin Schultze, " Zur Formenlehre des sem. Verbs," p. 18, §15).

In the 2d person singular masculine the Ethiopic has *-ka* for the common Semitic form *-tâ*. Nöldeke explains this as due to the influence of the analogy of the possessive and object suffix of the same person.

It is better, however, to regard it as the influence of the original ending of the 1st person sing. *-kû*, which has been preserved in Ethiopic, and which in that language has changed the endings of the 2d person masculine and feminine from *-tâ* and *-tî* to *-ka* and *-kî*, while in the other languages the reverse has taken place, viz. *-kû* of the first person was changed to *-tû* under the influence of the analogy of the 2d person, while in Hebrew a further analogical change took place, *tû* being changed to *tî* under the influence of the possessive suffix *i*. (See Haupt, SFG 52, note 10; Stade, §179a ; Hommel, Semiten, 443, note.)

In the 3d person plural masculine the Syriac forms in *-û* before suffixes are formed after the analogy of the imperfect forms in *-ûn* and *-ôn*, which retain their original *-û* before suffixes.

In the 2d person plural feminine the vowel *-u* of the Arabic ending *-tunna* is probably after the analogy of the same vowel in the corresponding masculine ending.

So in Ethiopic the pronominal suffix 3d pl. fem. *hŏn* is probably after the analogy of the masculine *hŏmu*.

In the 1st pers. plural the Hebrew *-nû* for the common Semitic ending *-nâ* is probably due to the influence of *-nû* in אֲנַחְנוּ.

הֵמָּה as pronominal suffix is a late analogical formation and is found only with prepositions מֵהֵמָּה, בָּהֵמָּה (Stade, §348).

So מִינֵהֶם Gen. 1. 21 is based on the analogy of מִינֵהוּ.

As to the analogical changes in the preformative of the imperfect Qal I shall not attempt to discuss them here. See some remarks on this subject by Haupt in Beiträge zur Assyriologie, Vol. I, p. 17, note 20; also pp. 260, n. 27, and 328.

Other instances where one formative element has influenced another are the following:

The vowel of the preformative of the Hiphíl participle in מֵקִים (stem קוּם) and מֵסֵב (stem סבב) is influenced by the vowel of the preformative of the perfect הֵקִים and הֵסֵב.

According to Stade (§161b) the ה of the preformative of the Hebrew reflexive in הִתְקַטֵּל as compared with the more primitive form '*it*, is due to the influence of the ה preformative of the causative.

But the question then arises: to what is the ה preformative of the causative due, when in Arabic we have *áqtala* and in Ethiopic '*agbára*?

The form of the ending of the imperfect plural feminine of verbs ע"ע and ע"ו has probably been influenced by the corresponding forms of the ל"ה verbs.

Thus תְּסָבֶּינָה (stem סבב) after the analogy of תַּעֲלֶינָה (stem עלה 'to go up.')

The organic form appears in תָּשֹׁבְנוּ (stem שוב 'to turn.')

The form of the preformative of the perfect Hophal of verbs ע"ע and ע"ו has been influenced by the analogy of the same preformatives of verbs פ"ו. הוּקַם, stem קוּם, and הוּחַל, stem חלל 'to pierce, to begin' after the analogy of הוּרַד, stem ירד, for ורד 'to go down.'

A case of this class is cited by Dr. Rosenberg in "Das aramäische Verbum im babylonischen Talmud," p. 40.

In the Ethpeel of verbs פ"י, the י loses its consonantal power in most of the forms, and consequently the ת of the preformative remains. But in cases where the י retains its consonantal power the ת ought not to remain. If it does remain, it is due to the influence of the analogy of those cases where the י loses its consonantal power. In the *Ethpaal* the organic formation is usually found.

Another case where the form of one preformative has analogically changed the form of another preformative is the following, taken from Barth, Nominalbildung. The infinitive absolute (Barth, perfect infinitive) of the Niphal appears in Hebrew in three forms: נִקְטֹל, הִקָּטֹל, and הִקָּטֵל. Of these the first is the normal

form. The other two are explained by Barth (Nominalbildung, p. 72, §49b) as analogical formations based on the analogy of the form of the infinitive absolute in the other derived conjugations, especially in the Piel and Hiphil. In these conjugations there was a certain similarity in sound between the infinitive absolute and the imperfect very noticeable when the infinitive was used to strengthen the imperfect; cf. Ex. 23, 24 שַׁבֵּר תְּשַׁבֵּר. Hence this infinitive was supposed to have been formed from the imperfect, when in reality it was formed from the perfect. In the Niphal no such resemblance existed between the imperfect and the infinitive as formed from the perfect, and hence a new form was formed from the imperfect which should have the same assonance to the imperfect as was observed in the case of the infinitive absolute of the Piel and Hiphil. The ground of this explanation is strengthened by the fact that this analogical formation is found only when the infinitive absolute is used to strengthen the imperfect. Where it is used to strengthen the perfect the normal form is used; cf. on the one hand הֵאָסֹף יֵאָסֵף, on the other hand נִכְסֹף נִכְסַפְתָּה Gen. 31. 30.

In forms like הֵאָסֹף the vowel of the last syllable is due to the influence of the old perfect infinitive of the Qal and Niphal. נִכְסֹף, קָטוֹל, while in הִבָּרֵת the assonance to the imperfect has been made complete; cf. הִמָּלֵט אִמָּלֵט, 1 Sam. 27. 1, 'escaping, I shall escape.'

## CLASS III.

### *Division D.*

Inorganic application of formative elements under the influence of analogy.

The true origin, nature or significance of a formative element was often misconceived, and so it came to be attached to forms where it was not organically legitimate.

An instance of this class is given by Nöldeke, Syriac Grammar, §50B: "The ' which was often found apparently without any special reason, came finally to be attached to words ending in a consonant"; cf. Hebraica II 104, n. 1.

We have another instance in the use of the old accusative singular ending *â* הָ (accusative of direction) with לְ, בְּ and מִן, and in cases where it is attached to dual and plural forms, thus:

לְמַעֲלָה 'upwards,' לְמַטָּה 'downward.'

כַּשְׂדִּימָה 'to Chaldea.'

הַשָּׁמַיְמָה 'to Heaven.'

מִצְרַיְמָה 'to Egypt.'

מִבָּבֶלָה 'from Babylon.'

Sometimes there is a combination of two processes B and D of this class. The language mistakes a stem-consonant in a certain form for a formative element and then adds it where it does not belong.

So in the forms of Syriac numerals with determining suffixes (Nöldeke, §149).

The ' which there appears is organic only in תְּרֵין 'we two.' After this analogy we have the other forms תְּלָתֵיהוֹן 'they three,' etc.

In Ethiopic the pronominal form 3d pers. masc. sing. *wĕ'ĕtŭ*, forms the 3d person plural masc. and fem. *wĕ'ĕtômŭ* and *wĕ'ĕtôn* by the inorganic attachment of the suffixes *-ômŭ* and *-ôn* (Praetorius, Eth. Gramm. §21).

Another case of the same kind in Ethiopic is the attachment of suffixes to *kĕl'ĕ* when used as a numeral. These forms *kĕlĕ'ĕtŭ*, *kĕlĕ'ĕtă*, *kĕlĕ'ĕti* and *kĕlĕ'ĕtă*, masculine, fem., nominative and accusative respectively, are based on the analogy of other numerals with suffixes (Praetorius, §135).

Still another case is found in the forms of prepositions with suffixes. The prepositions אֶל 'to,' עַד 'unto,' and עַל 'over,' are to be referred to the stems אֲלִי, עֲדִי, and עֲלִי (see Stade, §375). Hence with suffixes we have the organic forms עָדֶיךָ‪,‬ אֵלַי‪,‬ אֵלֶיךָ‪,‬ etc. But the language mistook this ' for a formative element, forming the plural, and then added it to the prepositions where it had no place at all. אַחֲרֶיךָ 'after thee,' תַּחְתֶּיךָ 'under thee,'' בֵּינֵינוּ 'between us,' בְּעֲדֵינוּ 'among us.'

Cf. Barth, Vergleichende Studien, ZDMG 42, 348–358, where also the views of Lagarde, Mittheilungen I 232 are successfully combatted.

So too in Ethiopic all the prepositions receive their suffixes with the insertion of the long vowel *ĕ* (see Praetorius, Ethiopic Grammar, §152). This vowel is organic only in *lă'lă* 'upon,' with suffixes (cf. Syr. עַל=לְעֵל‪,‬ stem עֲלִי). But the language mistook it for a formative element and then applied it analogically in the case of the other prepositions.

Another case of this class is found in the form of the feminine plural before suffixes in Hebrew, e. g. סוּסוֹתֵינוּ. Losing sight of the fact that the ' was organic only in the masculine סוּסֵינוּ‪,‬ and

that the fem. pl. construct was already expressed by the ending ‏ני‎, the language adding the ending ‏ִים‎ through the influence of the masculine.

On this subject compare the remarks of Praetorius, Tigriña Sprache, §99, the substance of which I quote as follows:

In several ancient and modern Semitic dialects the pronominal suffixes are found partially or wholly in combination or even union with a nominal plural ending. The languages presenting this phenomenon are Hebrew, Aramean, Modern Syriac, Mandean, Amharic, and Tigriña. The similar occurrence, however, of this peculiarity in these six languages is purely external and accidental. There are three different grounds and occasions of this confusion of plural ending and pronominal suffix which are still to be distinguished in its occurrence in the different languages. In modern Syriac and Mandean the plural nature of the nominal plural ending was entirely forgotten and abandoned.

See Nöldeke, Mand. Grammar, §76 and §141. The possessive suffix pronouns have incorporated the ending *ai*, which originally served as the ending of the construct masc. pl. The result is that in the case of masculine nouns with pronominal suffixes the singular and plural can no longer be distinguished. The same thing is true in modern Syriac. See Nöldeke, Modern Syriac Grammar, §37.

In Hebrew and Aramean, however, a knowledge of the plural nature of ' was retained, in spite of its erroneous application. This is sufficiently shown in the fact that besides its legitimate application in the masculine, it is found only in the plural of the feminine. So also in Tigriña and Amharic the meaning of the plural ending in combination with a suffix was not forgotten. When, however, we find, in Tigriña, cases where the singular has the suffix -*âtkûm* or -*âtôm* instead of and alongside of the simple -*kûm* and -*ôm*, this must be because the plural ending -*ât* was thought to denote not only the plural nature of the noun to which it was suffixed, and which was its original function, but also the plural nature of the following pronominal suffix. The ending -*ât*, therefore, is capable of a two-fold reference—either to the preceding noun, which is legitimate, or to the following pronominal suffix, where it is not legitimate.

As a result of this confusion *kâhenâtkûm*, for instance, may mean either 'your priest,' or 'your priests.'

Sometimes there is a misapprehension of the nature and origin

of the formative elements of a word. See Dr. Martin Schultze, Zur Formenlehre des semit. Verbs, p. 28, §29. He there points out that the Syriac interjectional *n* and the Biblical-Aramean prepositional ‡ of 3d person sing. imperf. came to be regarded as the pronominal prefix of the 3d person, and as such was prefixed to the plural as well as to the singular.

Before Schultze, however (1886), Mr. W. H. Salter Brooks (1883), in the appendix to his treatise "Vestiges of the Broken Plural in Hebrew," pointed out that the Syriac form with *n* belonged originally only to the singular, and was afterward applied analogically to the plural forms. He says nothing, however, as to the original nature of this *n*.

Another note on the prefix ‡ and ı of the 3d person impft. in Aramean and Syriac respectively.

As to the Aramean, see the remarks of Kautsch, Grammar, p. 79. The ‡ was originally the sign of the optative or precative (compare Assyrian precative particle *lû*). Afterwards its original signification was lost and it was applied indiscriminately.[1]

Compare the examples cited by Dr. Rosenberg, "Das aramäische Verbum im babylonischen Talmud," Marburg, 1888. Dr. Rosenberg says: "‡ is prefixed after the example of the Assyrian, where in the same relations the particle *lu* is used, to strengthen the assertion. Gradually its force weakened until it became simple assertion and took the place of the prefix ʾ. Because of its relationship with ɔ, however, it changed into the same, and this new form became the exclusive one in Syriac, in Mandean with few exceptions, and in Talmudic was used pretty often."

According to Nöldeke, in Lazarus and Steinthal, Zeitschrift für Völkerpsychologie und Sprachwissenschaft, Vol. VII, pp. 403–411 the dual originally denoted a pair (*die paarweise Verbindung*). This signification is still retained in Hebrew. In Arabic, however, it came to mean simply twoness, and extended itself to all the inflected parts of speech. If this could be maintained it would be an interesting case of the analogical extension of an inflectional element beyond its original bounds.

In a review of this article, however, by Dr. Friedrich Müller, "Der Dual in den semitischen Sprachen," Wien, 1875, this position is questioned, and the counter-position maintained, that the Arabic dual form of the verb, *qatalâ*, is the original. Friedrich Müller endeavors to support the position by a comparison with

[1] Cf. Haupt, Beitr. z. Assyriologie, I 17.

the Assyrian (p. 8). This must be abandoned, however, as the Assyrian form cited is now known to be, not a dual, but the feminine plural.[1] We need not now examine the details of his argument. On the whole, his reasoning is unsatisfactory, and I do not accept his conclusion (p. 12 and p. 14) that the Arabic dual, in its form and in the extent of its application, represents most faithfully the condition of the parent Semitic in this respect. The position of Nöldeke seems to be the correct one.

A case of misconception of the nature and significance of an inflectional ending and consequent misapplication is given in Nöld. Neusyrisch. Gramm. p. 218, §102, the use of the ending -*ni*, which should be used only in the plural, to form the 3d person sing.

A similar case is the indiscriminate use of the old Ethiopic *Abûna* or *Abûn* in modern Amharic as the title of a bishop or a saint (see Praetorius, Amharische Sprache, §76b).

For another case of this class see Praetorius, Tigriña Sprache, §131. The plural ending -*ât*, which originally was the ending of the feminine plural, has in many cases taken the place of the original masculine ending -*ân*, especially in the case of adjectives and participles.

For the same phenomenon in Tigre compare Schreiber, Manuel de la langue Tigraï, §63. In this connection we must bear in mind, however, that the presumption is that in primitive times the plural endings -*im* or -*in* or -*ân*, on the one hand, and -*ât* on the other, were applied more indiscriminately without regard to gender; compare e. g. אָבוֹת and שֵׁשִׁים. See Barth, Vergleichende Studien, ZDMG 41, 613, 614.

In studying the plurals formed by the insertion of *h* (see Nöldeke, Proc. of the Berlin Acad. 1882, 1178-9; Barth, Vergleichende Studien, ZDMG 41, 621 fg.), we find some instances in which it is inserted probably after the analogy of other older and more original cases. Thus Arabic *ummahât* 'mothers' probably after the analogy of an older form *abahât* 'fathers'; cf. the Sabean אבהתי and the Syriac אֲבָהָתָא (cf. Hebrew אֲמָהוֹת[2] 'handmaids') is not therefore a *late* form. On the contrary it is primitive Semitic. See Barth, ZDMG 41, 624, note 2.

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[1] See, however, Haupt, SFG 71, and ZDMG 34.

[2] See also E. Nestle's paper on *El, Elohim, Elôah* in Theol. Studien aus Würtemberg, III. Jahrg. (1882), pp. 249 and 255. According to Nestle אלהים is plural to אל and the singular אלוה a secondary analogical derivation from אלהים.

In Aramaic (Syriac) the *h* was originally inserted only before the ending *-âtha*. The few cases in which it has been inserted before the ending *-în* (*ê*) such as אֲבָהֵא (cf. Sab. אבהי, const. pl.), חֲמָהָא 'father-in-law,' שְׁמָהֵא 'name,' are probably of a secondary nature and formed after the analogy of forms in *-âtha*, חֲמָהָתָא, אֲבָהָתָא.[1]

The *h* arose from an original *w* because of dissimilation. In almost all cases where we find the original stem-consonant *w* changed into *h* in the plural, we find that it immediately follows a labial. Hence the labial spirant *w* was changed to the guttural spirant *h*.

Cases where a labial does not precede are hence to be considered analogical formations. They are comparatively rare, and the different forms appear respectively in only one language; so Arab. *sanahât*, Phoenician דלהות.

An interesting and valuable discussion of some analogical formations of this class is given by Barth, ZDMG 42, 341–358.

I shall give only the summary of his views, referring to the article itself for the details.

The words for *heaven, water, life, entrails, face, value*, in the several North-Semitic languages have the plural form, while the corresponding forms in South-Semitic are generally singular. Cf. Heb. שָׁמַיִם, Phoen. שמם, Syr. שְׁמִין, שְׁמַיָּא, Psalm. שמין, with the Arabic *samâ'*, Sabean סמו, Ethiopic and Amharic *samâi*.

Heb. מַיִם, Syriac מַיָּא, מִין, with Arab. *mâ'*, Eth. and Amh. *mâi*.

Heb. חַיִּים, Syr. חַיָּא, חַיִּין, Arab. *haiât*.

Hebrew (late, Mishna) מעיים or מעים, Arab. *mi'an* or *mi'â'*.

Hebrew פָּנִים.

Late Hebrew דמים, Aram. דְּמַיָּא.

Barth thus explains these plural forms which are found in Hebrew and other North-Semitic languages. They are all derived from stems לו״ and ל״י. In the case of the words for *heaven* and *water* the original forms were probably *šamâi* and *mâi*. These were shortened to *šamâi* and *mâi*, thus exactly resembling the usual construct. pl. masc. Also when these forms received suffixes they presented the same appearance as the plural with suffix. Hence the language mistook the form for a plural, and formed the corresponding plural absolute שָׁמַיִם and מַיִם.

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[1] The supposition of Stade, §182, that the insertion of the ה is to give bi-consonantal stems the appearance of tri-consonantalism cannot be maintained. See Barth, ZDMG 41, 625.

In the same manner, from the forms with suffixes, מֶשִׁיךָ, חַיֶּיךָ, דָמָיו, לְפָנַי, which, although really singulars, looked like plurals, were formed the absolute plurals רמים, פָּנִים, מעיים, חַיִּים.

So perhaps also Bibl. Aram. חֲדִין 'breast,' and Hebrew דָּמִים 'blood-guiltiness.'

According to Barth (Nominalbildung, §123), the prefix *ma* of the Arabic passive participle of the first form is due to the influence of the analogy of the passive participles of the other forms. This is a case of the analogical extension and application of a formative element beyond its original bounds.

Sometimes analogical influence of this kind produces great mixtures of forms. Thus the Greek suffix -άριος is attached to genuine Syriac words (Nöldeke, §140, p. 77).

Here also may be classed such formations as are mentioned in Nöldeke's Mandean Grammar, p. 86 fg.

*ächuun, ächni* "we" forms.

*ächtun* "you," by inserting the *ch*, a contamination of form. Then, as from *ächtun* there was formed *ächtôchun* by the possessive suffix of the 2d pl., this again produced the formation *ächnôchun* for the first person.

### HISTORICAL AND BIBLIOGRAPHICAL NOTE.

No systematic comprehensive treatment of analogy in the Semitic languages has yet appeared. In nearly all the recent treatises on the grammar, phonetics, and morphology of these languages frequent use is made of the principle of analogy to explain the different phonetic and morphological phenomena of these languages. So, for example, Bickell (Grundriss der hebräischen Grammatik, Leipzig, 1869), English translation, Outlines of Hebrew Grammar (Leipzig, 1877), on page 42, §47, notes the fact that "the remarkable transition of *i*, which has arisen from *a*, to *î* in the hiphil has perhaps originated according to an erroneous analogy from the conjugation of the verbs mediae *v, y*, where this *î* is phonetically legitimate."

And on page 49 of the same work he suggests that many Semitic stems which at present have three stem-consonants originally had only two such consonants, and were made tri-consonantal by the insertion of an auxiliary sound through a pervasive analogy.

Also in the following among many other passages of the same work he points out cases of the occurrence of analogy. On page

66, §86, he notes that after a false analogy the ending *ā*, to indi-
cate direction, is added to a plural noun in the case of כַּשְׂדִּ֫ימָה
' unto Chaldea,' Ezek. 16. 29. On page 70, §93, it is observed
that before suffixes the plural endings of the masculine are super-
added after the feminine plural ending according to a false analogy
peculiar to Hebrew; cf. סוּסֶ֫יךָ 'thy horses,' and סוּסוֹתֶ֫יךָ 'thy
mares.'

On page 100, §136, it is observed that the feminine singular
perfect of verbs *tertiae infirmae* (*galayat, galât*) is usually
expanded to אָלְתָה after the analogy of strong verbs.

In "Die sumerischen Familiengesetze von Dr. Paul Haupt,"
Leipzig, 1879, we have many discriminating and valuable obser-
vations on the occurrence of analogy in Assyrian and also in the
other Semitic languages.

See page 52, note 10, where it is pointed out that in Assyrian
*izzazû* (3d plur. pres. kal stem *nazâzu* 'to settle, to stand')
instead of the organic form *inâzazu* is based on the analogy of
*illakû* 'they go' (stem *alaku*), the analogy being induced by the
form of the imperfects *izzizû* and *illikû*. (On these forms cf.,
however, Del. Ass. Grammar, §100.)

In the same place it is also pointed out that Hebrew אָנֹכִי (grd-
form *anaku*) and קָטַ֫לְתִּי are based on the analogy of אֲנִי in the
vocalization of the final syllable for *anaku* and *qataltu*, while
*qataltu* is for *qatalku* under the influence of the 2d person *qatalta*
and *qatalti*.

Unfortunately the treatise which is there promised us on
"Associative Neubildungen im Bereich des Semitischen" has not
yet made its appearance.

On page 66, note 3, of this work it is pointed out that many
forms of verbs פ״י (Assyrian) such as *ušêbila* 'I brought,' *ušêšib*
'I placed,' *ušêṣû* 'they led out,' are based on the analogy of forms
from stems פ״א.

On page 73 middle analogy is pointed out in the forms *muttâti*,
plural of *muttu* for *munâti*, similar to the analogy observed in
the Hebrew forms דְּלָתוֹת, plural of דֶּ֫לֶת 'door,' and קְשָׁתוֹת, plural
of קֶ֫שֶׁת 'bow.'

Two articles by the same author in the first volume of Hebraica
(Assyrian Phonology and Wateh-ben-Hazael), as also several arti-
cles in the first number of Beiträge zur Assyriologie, Delitzsch
und Haupt, Leipzig, 1889, contain much valuable material of the
same kind which has been utilized for this present treatise.

In Stade's Hebrew Grammar, Leipzig, 1879, many individual cases of analogy are pointed out in the discussion of the various forms. The greater number of these cases are cited and arranged under their respective classes and divisions in the subsequent part of this treatise.

On pages 110–114 of his grammar Stade treats of the various ways in which original bi-consonantal stems have become tri-consonantal under the influence of the analogy of those stems which originally had three stem-consonants.

For the rest the principal individual cases of analogy which he points out are those cases where a weak or irregular verb-stem is treated after the analogy of a strong stem, or where the different classes of weak verb-stems are confused, for instance, confusion of stems ל״ה and ל״א, §143e, note 1.

It is hardly necessary to say that in the excellent grammars of Theodor Nöldeke (Syrische Grammatik, Leipzig, 1880; Neusyrische Grammatik, Leipzig, 1868; Mandäische Grammatik, Halle, 1875) we have a comparatively full presentation of nearly all the analogical phenomena of the respective languages of which he treats. These different formations, as given by Nöldeke, will be found cited or referred to in the subsequent pages of this thesis.

The same remarks to some extent apply also to the grammars of Kautzsch (Grammatik des Biblisch-aramäischen, Leipzig, 1884), Praetorius (Grammatik der Tigriña-Sprache, Halle, 1871; Die Amharische Sprache, 1879; Æthiopische Grammatik, Leipzig, 1886), and Delitzsch (Assyrische Grammatik, Berlin, 1889).

Considerable valuable material is also contained in various essays on different topics of comparative Semitic grammar recently published. See especially Nöldeke in ZDMG 37, 525, Die Verba ע״י im Hebräischen; Vol. 38, 407, Die Endungen des Perfects; Barth, Die Nominalbildung in den semitischen Sprachen, Leipzig, 1889, also his Vergleichende Studien in ZDMG 41, 603; 42, 413; 43, 177. The material of these articles has been cited and discussed in this paper.

There is not much that is new in Wright's Comparative Grammar of the Semitic Languages, recently published (New York, 1890).

<div style="text-align: right">ABEL H. HUIZINGA.</div>

## II.—SERVIUS ON THE TROPES AND FIGURES OF VERGIL.

### First Paper.

It is now a matter of general acceptance among scholars that the commentary on the poems of Vergil usually attributed to Servius is two-fold in character, and contains a shorter version, based on a large number of MSS, in which Servius is expressly named as the author, and also a more diffuse commentary, based on few MSS, with no indication of authorship. The former is generally known as the "Vulgate" or common text of Servius, the latter as the Servius or Scholia of Daniel,[1] since they were first published by Petrus Daniel, Paris, 1600. Which is the original work of Servius still remains an unsettled question, and both the shorter and the longer versions find advocates to push their claim to authenticity. Among modern scholars Ribbeck holds to the genuineness of the longer, Thilo to that of the shorter commentary;[2] relying on the authority of Teuffel,[3] I have accepted Thilo's opinion and refer to the shorter version as "Servius," to the longer as "the Scholia of Daniel."[4] In order to distinguish the one from the other I have followed Thilo (praef. iii) in using Roman characters for the former and italics for the latter.

M. Thomas (l. l. p. 235) remarks: "La manière dont quelques-unes (de ces figures) sont désignées (En. II 321 septima syllepsis, IX 452 decima antapodosis)[5] suppose un classement que donnaient sans doute les traités spéciaux auquel renvoyait le Commentaire." Preceding this statement is a brief summary of the figures noted by Servius in Book I of the Aeneid, and though

[1] Quite distinct from Schol. Dan. are the worthless additions to the Vulgate of the late Italian MSS (Thilo, Servius, Vol. I, praef. xci).

[2] For a review of the discussion see Thomas, Essai sur Servius, etc., Paris, 1880, p. 156 ff.; Nettleship, Jour. Phil. X, p. 153 ff.; Lectures and Essays, 322 ff.

[3] Gesch. der Röm. Lit., 4te Aufl., §431, 2.

[4] For differences between Servius and Schol. Dan. see Second Paper.

[5] Cf. G I 514 *tertia antithesis*.

nothing like detailed treatment is attempted, enough is presented
to show how wide a range of trope and figure Servius recognizes
in the beginning of his Commentary. It was suggested to me
that an examination of the whole work might yield results, if not
of immediate interest for the Commentary itself, then at least as
showing upon what authorities Servius chiefly depended, and
tracing the treatment of tropes and figures among the Latin
authorities. Evidences of a classification might lie concealed
under the broad surface of Servius' numerous definitions and
explanations, and even should investigation fail to discover any
definite and formal arrangement, the search would at least reveal
from one point of view Servius' attitude towards his predecessors
—how far he depended on them, how far his Commentary was an
original, independent work.

Accordingly I have made a careful collection of the tropes and
figures mentioned in the Commentary on the Aeneid, Bucolics and
Georgics, both for Servius and the Scholia of Daniel. I have
used as the basis of my work the edition of Thilo,[1] with frequent
reference, however, to the earlier text of Lion.[2] The sum of the
collections has been large, and the results may fairly claim to be
exhaustive, even though exact figures have not been given in all
cases.

The object of my investigation has been to discover:

I. Did Servius proceed upon any system of classification pre-
viously determined by which tropes and figures were to be
grouped together according to some recognized principle of
relationship?

II. To what extent in his treatment of tropes and figures did
Servius draw from the works of those who had preceded him?

The first question may be answered in the negative. Nowhere
does Servius reveal any purpose to arrange his treatment of
tropes and figures according to a formal system. Such a classi-
fication would of necessity have begun with definitions of trope
and figure, but not only is the definition of a trope wholly lacking,
but *metonymia* and *synecdoche* alone are explicitly mentioned as
tropes by Servius. Figure is defined as "something which becomes

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[1] Servii Grammatici qui feruntur in Vergilii carmina commentarii rec. G. Thilo
et H. Hagen    Lipsiae, I, 1881 ; II, 1884; III[1], 1887.

[2] Commentarium in Vergilii Serviani instr. H. Alb. Lion. Gottingae,
2 vol., 1826.

THE TROPES AND FIGURES OF VERGIL.

faulty in theory through the context" (A V 120 figura fit con-
textu sermonum ratione vitiosă), but this faulty character applies
to the expression considered from a grammatical and not a
rhetorical point of view.   Nor does *schema*, which is defined
in the same connection as *perfecta sermonum conexio*, mean any-
thing more than the combination of words in perfect conformity
to the rules of grammar.   Moreover, we find no statement that
recognizes the relation of an individual trope or figure to a gen-
eral group.   Each category appears to stand on an equality with
every other, e. g. A X 394, metaplasmus=metathesis.

The second question, which involves the extent of Servius'
dependence on his sources, must be answered by comparing his
statements with those of the grammarians.   This has already
been done in part by Laemmerhirt,[1] who (pp. 335–355) has com-
pared the passages cited from Vergil by the grammarians as
examples of *barbarismus, soloecismus, cetera vitia sermonis, meta-
plasmus, schemata* and *tropi* with Servius' comments.   In this
way he has pointed out the agreements which exist between Ser-
vius and the grammarians, and shown that Donatus or a common
authority was probably Servius' principal source.   I have taken
up the problem from the opposite point of view, and with Servius
as the point of departure, have attempted to indicate not only the
agreements but the differences as well.   Thus, while my work
has included a portion of Laemmerhirt's treatment, it also em-
braces matters about which Servius differs from other authorities,
as well as comments on passages of Vergil not cited by the gram-
marians; thus it possesses an independent value.

I refer constantly to the following authorities:

Rhetores Graeci—Walz (W.), and Spengel (Sp.).

Grammatici Latini, Keil (K.):—I. Charisius (Charis.), Dio-
medes (Diom.).—IV. Donatus (Don.), [Probus] (Prob.), Servius
(Serv.), Sergius (Serg.).—V. Pompeius (Pomp.).—VI. Sacerdos
(Sac.).

Rhetores Latini Minores (RLM.), Halm: containing Rutilius
Lupus (Rutil. Lup.), Aquila Romanus (Aq. Rom.), Rufinianus
(Rufin.), Carmen de Figuris (Carm. de Fig.), etc.

Scholia Bernensia ad Vergili Bucolica atque Georgica (Schol.
Bern.), Hagen, Leipzig, 1867.

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[1] Gust. Laemmerhirt, De Priscorum Scriptorum locis a Servio allatis, Comm.
Philol. Ien. IV, pp. 313–406, Lipsiae, 1890.   This work appeared just before I
had completed my investigation.

Ernesti, Lex. Tech. Graec. (et Latin.) Rhet.

R. Volkmann, Rhetorik der Griechen und Römer, 2te Aufl., Leipzig, 1885.

### Tropes.

A trope, the pure Latin terms for which are *mores* (Aq. Rom. RLM. 22, 8 H.), *motus* (Quint. 9, 1, 2) and *modi* (Bed. RLM. 611, 21 H.), is the change of a word or expression from its own peculiar signification into another. This change may arise either from necessity or for the sake of ornament, but must in any case meet with general approval, otherwise it is κατάχρησις (*abusio*).[1]

Servius gives no formal definition of a trope, nor does he often use the term. Sometimes the general and the special term are both given, e. g. B I 64 sitientis Afros : tropus synecdoche ; sometimes only the general term, e. g. A I 165 atrum nemus : tropus est (see p. 177), VIII 114 arma : tropum fecit metri causa (see p. 168). Occasionally he uses the term in the same loose sense as Sacerdos (= *metaplasmus*); e. g. A I 73 tropus systole, 203 tropus aphaeresis.

With such a variable use of the term it is evidently quite impossible to make any positive statement in regard to what Servius actually recognized as tropes and at the same time compile a list that shall give even an approximate idea of his practice. The only tropes that are formally mentioned as such by him are *metonymia* (A I 1), *synecdoche* (B I 64), *systole* (A I 73), and *aphaeresis* (A I 203)—of which the last two are properly considered forms of *metaplasmus*. The only method, then, that remains is to compare his comments on the different tropes with the statements of other grammarians and rhetoricians, paying special regard to his remarks upon the passages cited from Vergil by them in illustration. In this way the extent of Servius' agreement with the grammarians will be brought out, and hence his indebtedness either to them directly or to a common source.

But a practical difficulty arises at the very outset from the great diversity of opinion as to what are properly to be regarded as tropes. Even in Quintilian's time the question of kind, number and relative importance was a *pugna inexplicabilis* (8, 6, 1) among grammarians and philosophers. Volkmann (p. 416 f.)

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[1] Cf. Trypho III 191, 12 Sp., Cornif. 4, 31, 42 K., Cic. Brut. 69, Quint. 8, 6, 1 ; 9, 1, 4 ; Sac. 460, 21 K., Don. 399, 13 K., Charis. 272, 1 K., Diom. 456, 27 K.

gives an idea of the confusion in arrangement and the lack of consistency and harmony that the field presents, and in general follows Quintilian in his treatment without attempting to increase the disorder by a new classification. I have pursued a similar course in the main, although introducing in a number of instances categories the treatment of which seemed to stand in logical connection with the special trope under discussion. The list of tropes is as follows: Metaphora, synecdoche (including *species pro genere, ab eo quod praecedit id quod sequitur, finitus numerus pro infinito*), metonymia (with exoche), antonomasia, epitheton, onomatopoeia, catachresis (including acyrologia), metalepsis, allegoria including allegoria proper (with aenigma), and ironia (with inrisio and diasyrmos) including sarcasmos, astismos, antiphrasis (with euphemismos, litotes, oxymorum (hypallage)), periphrasis (including perissologia), hyperbaton (including anastrophe, tmesis, parenthesis, hysterologia, synchysis) and hyperbole.

## METAPHORA.

This, the trope *par excellence*, has a wider range than any other, and its definition may readily include all the other tropes as subdivisions (cf. Charis. and Diom.), viz. the transfer of a word from its proper sphere into one not strictly appropriate.[1]

Servius' definition is given at A I 435 praesepibus: alveariis, et est translatio, quae fit quotiens vel deest verborum proprietas, vel vitatur iteratio; cf. II 300 et est speciosa translatio, quotiens rei mobilis ad inmobilem, vel e contra transfertur officium, IV 403 *rei parvae per metaphoram sublimitatem dedit.*

Quintilian (8, 6, 9) and the grammarians mention four varieties of *metaphora:*

I. Cum in rebus animalibus aliud pro alio ponitur.

II. Inanima pro aliis generis eiusdem sumuntur.

III. Pro rebus animalibus inanima.

IV. Aut contra.

But only in a few instances does Servius comment on the examples cited from Vergil by the grammarians.

I. One thing with life for another with life. No example from Vergil is cited.

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[1] Cf. Trypho III 191, 23 Sp., Cornif. 4, 34, 45 the first, not Cicero as Volkmann (p. 418) to use the Latin term *translatio*, Cic. Or. 81 ; de Or. III 155, Quint. 8, 6, 5, Sac. 466, 27 K., Don. 399, 17 K., Charis. 272, 8 K., Diom. 457, 4 K.

II. One thing without life for another without life.—*Quint.* cites A VI 1 classi inmittit habenas : *Serv.* aut funes per metaphoram dixit ; *Sac.* I 342 summa fastigia rerum : *summae partes aedificiorum*; but V 8 pelagus tenuere rates (cited by *Don., Charis., Diom.*) Servius notes as *abusio*, and I 105 aquae mons (*Diom.*) is unnoticed.

III. A thing without life for one with life.—The stock example, A XI 368 si tantum pectore robur concipis (cited by *Sac., Don., Charis., Diom.*) is not noticed by Servius, nor B VII 4 ambo florentes aetatibus (*Diom.*).

IV. A thing with life for one without life.—*Don.* cites A IV 248 Atlantis . . . caput: cf. *Serv.* at 246 ; but no notice is taken of II 307 saxi de vertice (*Quint.*), V 35 ex vertice montis (*Sac., Charis., Diom.*), and XII 687 fertur in abruptum magno mons improbus actu (*Diom.*).

Quintilian (8, 6, 12) cites A IX 773 ferrum armare veneno, as an example of a double *metaphor*—nam et 'veneno armare' et 'ferrum armare' translatio est: *Serv.* speciose dictum 'armabat ferrum,' quo nos armare consuevimus.

The *metaphors* of Vergil cover an extremely wide range,[1] and Servius' notes point out the many and various spheres from which they are drawn.   I have thought it best not to attempt a full presentation of Servius' comments, but rather to select those examples which are typical and characteristic ; and as a matter of convenience have arranged them according to the four categories of the grammarians, although Servius makes no direct reference to them.   It is to be noted that *metaphora* is rarely used as a *term. tech., translatio* or some part of the verb (*transferre*) having the preference.

I. One thing with life for another with life.

Quintilian's example is *gubernator* for *agitator*.

a. *Man.*—A V 278 clauda (serpens): ab homine transtulit, cf. 279 membra: etiam hoc ab hom. trans.; XII 6 *movet arma : translatio ab hominibus . . . sic alibi de tauro* (G IV 236).   *The Body and Parts.*—A I 582 surgit: translatio corporis ad animum, ut alibi (XII 678) stat (: *placet,* cf. II 750, VII 553, G II 395), 661 bilingues : nec ad linguam rettulit sed ad mentem.

b. *Animals.*—A II 303 arrectis auribus : translatio ab animalibus, cf. I *152*, XII 618 *Don.* at Ter. And. 5, 4, 30 arrige aures:

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[1] Cf. Braumüller, Ueber Tropen und Figuren in Vergils Aeneis, Berlin, 1877, I, pp. 24–33.

translatio a pecudibus; VII 16 rudentum (leonum): ruditus autem proprie est clamor asinorum, cf. VIII 248; XII 482 vestigat virum : translatio a canibus.

c. *The Sea.*—A III 127 legimus: tractus sermo a nautis, cf. II 208, III 690, X 815, G II 44. A I 433 stipant: translatio a navibus, cf. III 465.

d. *War.*—A IV 93 *spolia ampla refertis: translatio rei militaris,* cf. VI 168 vita spoliavit, G IV 165 sorti: traxit a militia.

e. *Religion.*—G II 194 reddimus exta: sacerdotum usus est verbo, A II 140 effugia: *verbo sacrorum usus est.*

f. *Law.*—A V 533 sume pater: verbum est iurisconsultorum, 758 indicit: verbum iuris.

g. *Custom.*—A IX 190 populusque patresque: transfert in Troianos Romanam consuetudinem.

h. *Money.*—A I 239 rependens: translatio a pecunia, cf. II 229, VI 21.

II. One thing without life for another without life.
Quintilian's example is A VI 1 classique inmittit habenas.

a. *Man.*—A VII 278 monilia non nisi hominum dicimus, quae nunc . . . pro phaleris posuit.

b. *Animals.*—A VI 1 (see above).

c. *Nature.— The Land.*—A III 202 *viae: mari dedit quod proprium terrae est,* cf. V 28, VII 7; VI 462 loca senta situ: translatio a terra inculta (cf. Don. Ter. Eun. 2, 2, 5). *The Sea.*— A XII 471 *undantes habenas: quia in motu undarum modo flectuntur,* cf. V 147; IV 532 *fluctuat aestu: metaphora amoris.* A II 69 aequora: vero modo maria, alibi campos, ut (G I 50), cf. VI 724 campos liquentes: i. e. maria. *The Atmosphere.*—A X 809 nubem belli: translationem fecit a vicina comparatione, XI 77 obnubit amictu: translatio a nubibus quibus tegitur caelum, cf. *Don.* at Ter. Hec. 4, 4, 34.

d. *War.*—A III 519 castra : *modo tamen classem significat, quia et castra nautica dicuntur,* cf. IV 604, V 669, XI 445; IV 496 exuvias: vestes Aeneae, VIII 524 *vibratus fulgor: proprium telorum ad fulgorem transtulit.*

e. *Religion.*—A I 519 orantes veniam : proprie verbum pontificale est, cf. III 144, IV 435, X 626, 903, XI 101, *107.*

f. *Shows.*—A II 669 *instaurata: quod verbum et de feriis et de scaenis solebat apud veteres usurpari.*

g. *Comitia.*—A IV 102 paribus auspiciis: dictum est a comitiis, cf. VII 257.

h. *The Arts.*—A I 342 fastigia rerum: *summae partes aedifi-ciorum (Sac.)*, 672 cardine rerum: *translationem verbi a ianua tractam*, G II 277 in unguem: translatio a marmorariis, 278 quadret: translatio a quadris lapidibus. A XII 13 *concipe foedus: sarcinatores concipere dicuntur vestimenta, cum e diverso coniun-gunt et adsuunt*, B VI 5 deductum carmen: translatio a lana.

III. A thing without life for a thing with life.

The example of the grammarians is A XI 368 robur concipis, a ligno ad hominem.

a. *Nature.— The Land.*—A VII 594 frangimur: permansit in rupis translatione.   *The Sea.*—A XII 280 inundant Troes: more undae fluunt.

b. *War.*—A X 900 hostis amare: et hoc Homeri est de telo dictum (Il. 4, 118 πικρὸν ὀιστόν), quod hic ad hominem transtulit.

c. *The Arts.*—A V 593 Teucrum nati vestigia impediunt: a vestibus tractum, G III 153 'in spiram' . . . a funibus tractum.

d. *Circumstances.*—A IV 494 tu secreta: et est bona elocutio rem loci vel temporis ad personam transferre, ut 'nocturnus venit,' 'secretus fecit,' II 311 proximus ardit Ucalegon: rem domus ad personam transtulit.

IV. A thing with life for a thing without life.

Quintilian's example is A II 308 *vertex* for *cacumen.*   In some of the following cases the *metaphor* lies in the verb, and action is predicated as though of a thing with life.

a. *Man.*—A I 420 (collis) aspectat: rei insensibili dat sensum. unde est illud in quarto (247) de Atlante, II 422 mentita tela: ut solet, sensum dedit rei inanimatae, cf. 509.   *The Body and Parts.*—A I 169 anchora morsu: morsum de anchoris bene dixit, cum alio loco (VI 3) inveniamus dente tenaci anchora, II 629 '*comam*' *autem pro ramis, per illam metaphoram* (G II 431) *tondentur cytisi*, III 575 viscera montis: sic autem dixit 'viscera' quemad-modum 'terrae ossa' dicuntur.

b. *Animals.*—A I 54 ac vinclis et carcere frenat: translatio per poeticam licentiam facta, III 561 *rudentem proram*, cf. VII 16.

c. *Nature.— The Land.*—A III 72 terraeque urbesque rece-➢ dunt: physicam rem dixit; ita enim navigantibus videtur, quasi ab his terra discedat, cf. 496, 536.   *Trees.*—A X 58 recidiva Per-gama: tractus sermo est ab arboribus.   *Fruit.*—A VI 429 funere acerbo: translatio a pomis, cf. XI 28.

d. *Religion.*—A II 719 flumine vivo: i. e. naturali, ut (I 167) vivo saxo. est autem augurale verbum.

e. *Custom.*—A I 156 curru secundo : tractus est sermo a sequentibus servis, i. e. pedisequis secundis, G II 98 Tmolius adsurgit : tractum est a sedentibus, qui in honorem alicuius surgere consueverunt.

The grammarians make a distinction between *metaphorae reciprocae* or *communes* (ἀκόλουθοι) and *metaphorae unius partis*, or *non communes* (ἀνακόλουθοι),[1] i. e. when two words have a certain general correspondence, if they can be used interchangeably they are *metaphorae reciprocae*: e. g. *auriga* may be used for *gubernator*, as in the line *Tiphyn aurigam celeris fecere carinae*, and *vice versa, gubernator* can be used for *auriga*, as *cumque gubernator magna contorsit equos vi* (Enn. 317 Baehr.); if they are not interchangeable, they are *metaphorae unius partis*: e. g. in *vertex montis, vertex* is used for *cacumen*, but we cannot say *cacumen hominis*. Volkmann (p. 420) has missed the point of the distinction by understanding *vertex hominis* (not *cacumen hominis*) to be the objectionable expression, but cf. *Diom.* 457, 31 K. non enim potest invicem dici cacumen hominis, sicut dixit verticem montis. Volkmann also regards the distinction as worthless, but it has at least a certain aesthetic value in marking a limit which the feeling of the language imposed on the range of *metaphora*.

Servius recognizes the distinction and makes the following comments: A I 224 velivolum : reciproca translatio navium et avium. legimus enim (III 520) et velorum pandimus alas, et contra de apibus (G IV 59)[2] nare per aestatem . . . et sciendum est esse reciprocas translationes, esse et partis unius, cf. I 301, III *124*, IV 245, VI 16.[3] Other examples are : A I 92 *frigus* and *timor*, XII 413 puberibus foliis, 717 *magister* and *pastor*.

For an interchange of Adjectives see A IV 180 pedibus celerem et pernicibus alis : convertit rerum epitheta ; nam 'pernix' pedum est, ut (XI 718), celeritas pennarum est, ut (III 243).

### SYNECDOCHE.

This means the substitution of a part for the whole or the whole for a part.[3] The pure Latin term is *intellectio* (Cornif. 4, 33, 44 K).

[1] Cf. Don. 399, 29 K., Charis. 272, 22 K., Diom. 457, 24 f. K. Laemmerhirt, l. l. p. 353.

[2] Cf. Quint. 8, 6, 18.

[3] Cf. Trypho III 195, 27 Sp., Quint. 8, 6, 19, Sac. 468, 1 K., Don. 400, 25 K., Charis. 274, 15 K., Diom. 459, 22 K. Volkmann's reference to Don. (p. 422) should be to *Adelph.* 261 (3, 2, 8).

Servius gives a definition in several places, e. g. A II 254 phalanx: et est a parte totum, h. e. synecdoche ; *significat enim totum exercitum.*

As a typical example—*a parte totum*—Don., *Charis.* and *Diom.* cite A I 399 puppesque tuae pubesque tuorum : *Serv.* tropus synecdoche ; a parte totum significat, *Sac.* cites III 277 stant litore puppes (cf. *Quint.* 8, 6, 20), so the agreement is complete. In illustration of the opposite form—*a toto pars*—*Sac.*, *Don.*, *Charis.* and *Diom.* cite A I 114 ingens a vertice pontus : *Serv.* magna pars ponti. et est tropus synecdoche ; *Don.* and *Diom.* further cite XII 119 fontemque ignemque ferebant: *Serv.* 'fontem' pro aqua posuit, a toto partem.

Servius also notes the following examples: A II 225 delubra= templa, cf. G IV *540*; VII 159 pinnae=murus, B I 64 Afri= Libya.

In a number of cases Servius uses *a parte totum* and *a toto pars* without the specific name of the trope :

A PARTE TOTUM.—A I 284 domus Assaraci: i. e. familia Troiana, cf. II 652, III 85, V 121, VII 122, IX 446, G IV 209 ; 466 Pergama=Troia, cf. 420; II 25 Mycenae=Graecia,[1] III 468 conus=galea, cf. VII 185 cristae=galeae, IX 807 umbo=scutum (X 884), XII 736 *mucro=gladius* (cf. *Quint.* 8, 6, 20) ; V 192 Gaetuli=Africani,[2] 324 calx=pes, VII 382 manus, cf. I 592, XI *329*; VIII 183 tergum=bos, cf. II 231 ; IX 368 scutati=*armati*, X 594 rotae=currus, XI 503 turma=equitatus, XII 416 facies= corpus.

In a grammatical sense A IV 116 *paucis adverte*: i. e. '*animadverte*'; *parte pro toto usus est.*

A TOTO PARS.—A XII 417 amnis=aqua, cf. VIII 66, 451 *lacus=aqua.*

Servius notes as *synecdoche* A I 724 vina coronant: 'vina' pro poculis posuit, et est tropus synecdoche ut Cererem dicimus pro frumento. sic Plautus vinum precemur, nam hic deus praesens adest; but Sac. (467, 9 K.), Don. (400, 9 K., Ter. Eun. 4, 5, 6), Diom. (458, 16 K.) and Pomp. (307, 3 K.) all consider it as well as '*Cererem pro frumento*' examples of *metonymia*—Don., Diom. and Pomp. also quoting the line assigned to Plautus by Servius

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[1] Cf. G I 137 (cf. A IX 243), III 30.

[2] About 30 similar examples are noted without the name of the trope being given, e. g. A V 298 Acarnan: Epirota; Acarnania enim est pars Epiri, 306 Cnosia : Cretensia ; Cnosos enim est civitas Cretae, VI 88 Dorica : Graeca.

as a case of the opposite form of *metonymia* (p. 169). Servius' error is probably due to a confusion of terms, for the connection between *synecdoche* and *metonymia* is very close.[1]

Quintilian mentions E SPECIE GENUS and its opposite among the forms of *synecdoche,* and this is recognized by Servius in his comment on A VI 60 Massylum gentes: Massyli sunt Mauri; unde speciem pro genere posuit; nam Aeneas ad Africam venit, cuius partem constat esse Massyliam. mediterranea est pars Mauretaniae; unde a parte totum accipere debemus, cf. 881 foderet calcaribus armos: species pro genere; equi 'armos' pro equo posuit.

A typical instance is A I 51 Austris: figura est celebrata apud Vergilium; et est species pro genere . . . posuit 'Austris' pro ventis, cf. III 70, G I 354–A I 391 *Aquilones,* IV 442 *Boreas* and, without name, A I 575 Notus (X 266, XII *334*), IV 572 Zephyrus, G III 382 *Eurus.*

Other examples are A I 1 *oris,* II 112 *acernis,* V 1 *mare,* VI 709 *lilia,* VIII 368 Libystidis ursae, 505 coronam, G I 8 Chaoniam glandem (poculaque Acheloia), cf. II 452 Pado, III 269 Gargara, Ascanium; 74 farra, III 202 Elei metas, 255 Sabellicus, 314 Lycaei, cf. II 440 Caucasus, III 269; 345 Amyclaeum, IV 510 philomela.

Quintilian mentions also E PRAECEDENTIBUS SEQUENTIA and its opposite as forms of *synecdoche,* to which Servius refers at A I 209 spem: laetitiam. et est crebra apud Vergilium figura, quae fit quotiens significatur ab eo quod praecedit id quod sequitur, nam spem laetitia sequitur. haec autem figura et vice versa fit, ut intellegamus ab eo quod sequitur id quod praecedit, ut (V·70) meritaeque expectent praemia palmae, palmam pro virtute posuit, quae praemium meretur et palmam, cf. A X 32.

Other cases of the first form—*ab eo quod praecedit id quod sequitur*—are: A I 219, II 48, 65 (98, VII 339, X 189), 229 (VII 307), cf. XI 708; 539 (IX 489), IV *44*, 102 (*340*, VII 257), G II 496, III 483; of the second form—*ab eo quod sequitur id quod*

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[1] Cf. Quint. 8, 6, 23 nec procul ab hoc genere (synecdoche) discedit metonymia; Mart. Cap. RLM. 474, 11 H. hunc tropum (synecdoche) metonymian grammatici memorarunt, catachresin etiam Graeci, quam nos abusionem dicimus; Serv. at A I 592 manus: vel artificis vel ars ipsa. The Scholia of Daniel, however, agree with the grammarians: A I 177 *Cererem : metonymia pro frumento,* 701 *hic panem, alibi triticum ut* (177). Laemmerhirt, l. l. p. 348, 2.

*praecedit*: A I 341, II *253*, V 236, 355 (I 461, *625*, IX 250, X *371*, *825*), 419, VI 654, VII 266, G II 62.

The distinction between the forms is not always clearly felt and an evident confusion exists at A I 341, V 70, 236, IX 250.

Another form of *synecdoche*, not noticed by the grammarians, consists in the use of a Definite number in place of an Indefinite. I have found it noted only in Servius and Acron. (Hor. C. 2, 13, 34; 2, 16, 33). Servius mentions the following cases: A I 94 o terque quaterque beati: i. e. saepius; finitus numerus pro infinito, cf. 116, III *421*, IV 691, VI 229, 700. A II 242 quater, cf. I 94; I 245 novem, 703 quinquaginta, II 501 centum, cf. IV 200, VI 43, VII 93, G IV 382 (cf. A I 499); VIII 716 *tercentum*, I 499 mille, cf. VIII *291*, XI 396.

For the extent of *synecdoche* in Vergil see Braumüller, I, pp. 10–24.

## METONYMIA.

Properly this is but a special sub-division of *synecdoche*—the use of one word for another to which it is definitely related (see p. 167).[1]   Pure Latin terms are *denominatio* (Cornif.) and *transnominatio* (Don., Diom.).   Cicero (Or. 93) says it is called ὑπαλλαγή by rhetoricians—quia quasi summutantur verba pro verbis, but μετωνυμία by grammarians—quod nomina transferuntur.

Servius offers a statement rather than a definition at A I 1 arma: per 'arma' autem bellum significat, et est tropus metonymia. Nam arma quibus in bello utimur pro bello posuit, sicut toga qua in pace utimur pro pace ponitur, ut Cicero (Off. 1, 22, 77) cedant arma togae, i. e. bellum paci, cf. VIII 114.

Quintilian and the grammarians recognize at least six forms of *metonymia*.

I. Per id quod continetur illud quod continet.

II. Per id quod continet illud quod continetur.

III. Per inventorem id quod inventum est.

IV. Per inventum subiectumve inventorem dominantemve.

V. Per efficientem id quod efficitur.

VI. Per id quod efficitur illud quod efficit.[2]

A comparison of examples shows a close agreement between Servius and the grammarians.

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[1] Cf. Trypho III 195, 19 Sp., Cornif. 4, 32, 43, Quint. 8, 6, 23, Sac. 467, 7 K., Don. 400, 7 K., Charis. 273, 10 K., Diom. 458, 13 K.

[2] The text of Sac. and Charis. is corrupt and Keil indicates *lacunae*. Without doubt all the forms were originally mentioned by them. Quint. and Don. state that *metonymia* had many forms.

I. The Contained for the Container.—*Sac.*, *Don.* and *Diom.* cite A VII 147 vina coronant: *Serv.* pro 'pateras' (but cf. I 724 where the trope is called *synecdoche* (p. 167)).

II. The Container for the Contained.—*Sac.* and *Diom.* cite A VIII 64 caelo gratissimus amnis: *Serv.* pro his qui in caelo sunt, cf. XI 125; *Don.* cites A VII 133 pateras libate Iovi: *Serv.* ab eo quod continet id quod continetur.

III. The Inventor for the Invention.—*Quint.* cites A I 177 Cererem corruptam undis: *metonymia pro frumento*, cf. 171 plerumque ponimus Vulcanum pro igni, Cererem pro frumento, Liberum pro vino; *Sac.*, *Don.* and *Diom.* use the same example without citing any specific passage.

IV. The Invention for the Inventor.—*Don.* and *Diom.* cite the line attributed to Plautus by Servius at A I 724—vinum precemur, nam hic deus praesens adest (p. 167).

V. The Cause for the Effect.—*Sac.* and *Diom.* cite A V 153 melior remis: Servius makes no comment.

VI. The Effect for the Cause.—*Diom.* cites A I 202 maestum timorem: *Serv.* quod maestos et sollicitos faciat, ut 'mors pallida' et 'tristis senectus' (*Quint.* 8, 6, 27), cf. III 138 *miseranda lues: metonymia 'quae miseranda facit.'*

Servius rarely uses the technical name and prefers an explanation, e. g. A VII 133 (above II), or an equivalent expression, e. g. A VIII 64 (above II). He notes also the following forms, not mentioned by the grammarians:—A IX 695 Itala cornus: telum de Itala cornu factum. *et materiam pro opere posuit*, cf. XII 737 *ferrum*, B VII 37.—A IX 70 *incendia poscit: pro materia ex qua incendia sequuntur.*—A XII 644 dextra: i. e. virtute; nam pro rei officio ipsam rem posuit, dexteram pro virtute.—G I 208 somni: i. e. noctis; nam ab officio tempus ostendit, cf. A I 470.— A VIII 446 vulnificus chalyps: populum, apud quos nascitur, pro ferro posuit, cf. 421, G I 58 (cf. III above).

Another form of *metonymia* is the use of the name of an individual well-known for a characteristic quality or activity instead of the common noun or adjective: e. g. B III 79 Iollam eum quasi pastorem optimum appellavit a quodam pastore nobilissimo, sicut virum fortem plerumque Achillem, adulterum Parin vocamus, cf. IV 34, A IV 214 (X 865). Adjectives:—A V 190 Hectorei: aut fortissimi, qualis Hector fuit, III 248 Laomedontiadae: perfidi, cf. IV *542*; XII 401 Paeonium: medicinalem.

In close connection with this usage stands

## Exoche,

the use of the name of an individual to represent a class because of the possession in an eminent degree of the characteristic quality of that class.[1]

Servius makes a statement at A I 740 post alii proceres : ergo et Bitias unus est de proceribus ; nam exoche sine similitudine numquam fit.

The simple term is very rare, the more usual form being κατ' ἐξοχήν, as in the Scholia of Horace, the Schol. Bern. of Vergil,[2] and elsewhere in Servius : e. g. A II 556 Pergama (I 466), cf. G II 469 Tempe, A X 678 syrtes ; III 159 urbi : Romae, cf. I 258 ; X 836, XI 3, cf. I 30, II 506 ; XII 5, G I 3.

### Antonomasia.

This consists in the use of an epithet in place of a proper name. It may be regarded as the opposite of that form of *metonymia* in which the name of an individual is used to represent the characteristic quality of a class (p. 169). Antonomasia designates an individual by a prominent attribute or quality.[3] Cornificius (4, 31, 42) gives *pronominatio* as the Latin term.

Cornificius and the grammarians mention three forms of *antonomasia :*

I. Ab animo.   II. A corpore.   III. Extrinsecus.

[IV. A loco is noticed by *Sac.* alone.]

I. Ab animo.—*Sac., Don.* and *Diom.* cite A V 407 magnanimus Anchisiades : Servius has no note.

II. A corpore.—*Sac.* and *Diom.* cite A I 663 aligerum Amorem : *Serv.* Latini deum ipsum 'Cupidinem' vocant, hoc quod facit amorem . . . sed discrevit epitheto ; *Don.* and *Diom.* cite A III 619 ipse arduus altaque pulsat sidera : Servius has no note.

III. Extrinsecus.—*Sac.* cites A I 229 o qui res hominumque deumque, etc. (cf. *Quint.*) ; *Don.* cites A I 475 infelix puer : Servius has no note.

[IV. A loco.—*Sac.* cites A VI 12 Delius vates : Servius has no note.]

*Charis.* and *Diom.* also cite A V 799 domitor maris ; and *Sac.*

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[1] Cf. Greg. Corinth. III 225, 18 Sp., Don. Ter. Ad. 2, 2, 22, Sac. 470, 8 K.

[2] Cf. Porph. Hor. C. 1, 29, 15 ; 3, 15, 13 ; 3, 26, 9 ; Schol. Bern., p. 986 H.

[3] Cf. Trypho III 204, 24 Sp., Quint. 8, 6, 29, Sac. 460, 24 K., Don. 400, 15 K., Charis. 273, 22 K., Diom. 458, 31 K.

A XI 483 armipotens praeses belli Tritonia virgo (as combining all four forms): *Serv.* antonomasiva sunt pro proprio.

Servius' statement is definite and points out the difference between *antonomasia* and *epitheton*: A I 23 Saturnia: antonomasia est, non epitheton; quae fit quotiens pro proprio nomine ponitur quod potest esse cum proprio nomine et epitheton dici (cf. *Diom.*), III 251 Phoebus Apollo: et est Apollinis fixum antonomasivum, quod alii dari non potest.[1]

The remaining examples are: A II 171 Tritonia, IV 276 Cyllenius, VII 115 quadris.—A II 615 Tritonia Pallas: notandum duo antonomasiva *sunt* sine proprio *nomine* (V 704), cf. X 668, XI 7; XI 557 *alma nemorum cultrix Latonia virgo: antonomasia ; nam tria epitheta sine nomine posita sunt.*

Servius and the grammarians both state that *antonomasia*= *epitheton*+a substantive; but a comparison of the examples noted indicates a somewhat different understanding of the statement. In the examples cited by the grammarians the substantive is always expressed, so that the combination of *epitheton* and a substantive in writing is regarded as *antonomasia* (e. g. A V 407 magnanimus Anchisiades), and the words are so closely united in thought as to form a single expression. Servius always leaves the substantive to be understood and implied by the *epitheton*, which thus becomes practically equivalent to *epitheton*+a substantive: e. g. A I 23 Saturnia, scil. mulier, filia; cf. *Quint.* 8, 6, 43.

## EPITHETON.

This stands in such close relationship to *antonomasia* that it seems better to take up its treatment in this connection instead of following the order of Quintilian, as Volkmann has done (p. 429). In fact it is mainly on account of this relationship that *epitheton* can be considered a trope:[2] the Greek rhetoricians do not regard it as such. Epitheton consists in the poetic or traditional use of an adjective for the sake of clearness, praise, or blame.[3] Quintilian mentions *adpositum* and *sequens* as Latin terms.

The grammarians (*Don., Charis.* and *Diom.*) mention three forms of *epitheton*, similar to those noted of *antonomasia*:

I. Ab animo.  II. A corpore.  III. Extrinsecus.

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[1] The statement applies to ' Phoebus,' which occurs twice in the line.

[2] Cf. Quint. 9, 1, 6, Charis. 273, 27 K., Diom. 459, 8 K.

[3] Cf. Quint. 8, 6, 40, Sac. 463, 8 K., Don. 400, 20 K., Charis. 273, 24 K., Diom. 459, 8 K.

[IV. A loco, and V. Ab accidentibus—are noticed by *Sac.* alone.]

I. Ab animo.—*Sac.* cites A V 541 bonus Eurytion; *Charis.* and *Diom.* cite A VIII 7 contemptor deum Mezentius; *Diom.* also A V 407 magnanimus Anchisiades (see *antonomasia* I p. 170): Servius makes no comment.

II. A corpore.—*Sac.* cites A III 641 quantusque cavo Polyphe- mus; *Charis.* and *Diom.* cite 'pulcher Iulus'—A V 570, VII 107, IX 310, 293: Serv. at IX 291 incongruum epitheton pulchritu- dinis posuit, cum res sit in hoc loco religionis; *Diom.* also A I 663 aligerum Amorem (see *antonomasia* II p. 170): Servius makes no comment.

III. Extrinsecus.—*Sac.* cites A III 80 rex Anius; *Diom.* (323 K.) cites A XI 649 pharetrata Camilla. *Charis.* here makes a four- fold, *Diom.* a triple sub-division (omitting *a genere*):

a. A genere.—*Charis.* cites 'Aeacides' (A I 99, VI 58) or 'Pelides' (A II 548, V 808, XII 350) for 'Achilles.'

b. A loco.—*Charis.* and *Diom.* cite 'Ithacus' (A II 104, 122, 128, III 629) or 'Pelasgus,' A II 83, for 'Ulixes.' This is IV of *Sac.* who cites A V 757 Troianus Acestes.

c. Ab actu.—*Charis.* and *Diom.* cite A VII 1 Aeneia nutrix . . . Caieta.

d. Ab eventu.—*Charis.* and *Diom.* cite A II 22 insula dives opum Tenedos. Servius makes no comment on the passages.

V. Ab accidentibus.—*Sac.* cites A X 761 pallida Tisiphone: *Serv.* non ipsa dea, sed effectus furiae; also 'pulcher Iulus' (see II above), A VI 275 pallentes morbi, III 256 dira fames, VI 708 candida lilia; *Diom.* (323 K.) cites A III 194 caeruleus imber.— Servius makes no comment.

Servius' statement is at A II 171 epitheta sunt quae variis pos- sunt vel personis vel rebus adponi. et haec caute observanda sunt, sicut et propria nomina: quae plerumque ex appellativis sunt, ut est Victor vel Felix; cf. *Diom.* 323, 6 K.

Servius does not refer to the system of classification of the grammarians, although he uses the following expressions with a certain technical force:

Epitheton generale: B III 33 iniusta noverca, cf. G II 128; G I 186 inopi senectae. A III 398 *malis Grais: catholicon epitheton.*

Epitheton naturale: A I 127 *placidum caput*, II 360 cava umbra, B VI 63 *amarae corticis.*

Epitheton ad tempus: A I 99 *saevus Hector,* cf. II 226 *saevae Tritonides,* XII 849 *saevi regis*; 127 *graviter commotus.*

Epitheton ex tempore: A V 17 *magnanime Aenea,* G IV 17 *nidis inmitibus,* A II 39 *incertum vulgus : aut temporale est aut perpetuum epitheton vulgi.* Compare A II 455 infelix Andromache: ad praesens rettulit tempus, cf. XI 563 infelix Camilla, IV 291, VI 48, B VIII 91.

Epitheton proprium: A I 224 terras iacentes, VII 31 flavus arena.

Epitheton perpetuum: A II 250 vertitur caelum, 343 *insano amore,* 593 roseo: per. ep. Veneris, cf. IV 277 pulcherrima (XII 554), V 816 laeta; III 16 litore curvo, IX 21 *pallantes stellas,* cf. II 9 cadentia sidera; 88 timor anxius, XII 846 *nox intempesta,* B VI 7 tristia bella, cf. A II 335 caeco Marte, VII 550 insani Martis: Homeri epitheton.

Epitheton de causa: A I 355 crudelis aras.

Epitheton ad officium: A XI 664 aspera virgo.

Of special note is A XI 135 ferro bipenni: ad epitheton transtulit nomen proprium: nam bipennis per se plenum est et securim significat, ut (II 627) crebrisque bipennibus.

The object of *epitheton* is threefold—to indicate, to adorn, to depreciate.[1]

I. Demonstrandi causa.—*Sac., Charis.* and *Diom.* cite A II 197 Larissaeus Achilles: *Serv.* a vicinitate, nam Phthius fuit; *Don.* (Ter. Eun. 2, 3, 32)—discretionis causa—cites A III 6 Phrygiae Idae: *Serv.* ad discretionem Cretensis.

II. Ornandi causa.—*Sac.* cites 'pius Aeneas': A VIII 84 *opportunum epitheton, quoniam rem divinam facit; Charis.* cites A II 261 divus Ulixes [dirus Ribb.]; *Diom. (Don.)* cites A XI 657 dia Camilla: *Serv.* generosa, εὐγενής; *Charis.* (155 K.) and *Diom.* (536 K.) also cite A VII 651 Lausus equum domitor debellatorque ferarum; *Don.* (Ter. Eun. 2, 3, 32)—ornatus causa—cites A I 618 alma Venus Phrygii genuit Simoentis ad undam. Servius makes no comment.

III. Vituperandi causa.—*Sac.* cites 'fallax Ulixes'; *Charis.* and *Diom.* cite A II 164 scelerumque inventor Ulixes, and (156, 323, 536 K.) A II 264 doli fabricator Epeos.

*Don.* (Ter. Eun. 2, 3, 32)—proprietatis causa—cites A VII 667 terribili inpexum os saeta cum dentibus artis [albis Ribb.].

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[1] Cf. Cornif. 4, 31, 42, Quint. 8, 6, 41, Sac. 463, 8 K., Don. 400, 23 K.; Ter. Eun. 2, 3, 32, Charis. 155, 31 ; 273, 24 K., Diom. 323, 7 ; 459, 9; 536, 2 K.

Servius makes the same statement about the object of *epitheton* at A I 178 epitheta numquam vacant, sed aut ad augmentum, aut ad diminutionem, aut ad discretionem poni solent, cf. 323 *epitheta tribus modis ponuntur, aut laudandi aut demonstrandi aut vituperandi*; II 7 duri miles Ulixi: Vergilius pro negotiorum qualitate dat epitheta (cf. XI 186), cum Homerus eadem etiam in contrariis servet: e. g. III 691 infelicis Ulixi: epitheton ad implendum versum positum more Graeco, sine respectu negotii, XI 213 praedivitis Latini: more Graeco epitheton incongruum loco posuit.

The following examples are noted:

I. A II 780 Hesperiam venies ubi Lydius . . . Thybris: sequenti epitheto Italiam ab Hispania segregavit, quae et ipsa Hesperia dicitur.

II. A II 677 parvus Iulus; epitheto commendat aetatem, XI 344 o bone rex: auxit epitheto dignitatem (see p. 180).

III. A IV 206 *Iuppiter omnipotens: epitheta quae commemorationem potentiae habent, interdum exprobrationis vim obtinent,* VII 441 mater: inrisionis est, non honoris.

*Antonomasia* and *epitheton*, the difference between which has already been referred to (p. 171), present the following points of contrast:

In *antonomasia* the adjective becomes equal to a substantive, in *epitheton* it retains its original adjectival force; consequently *antonomasia* does not admit a proper noun in connection, while *epitheton* does.[1]

Servius also notes (A III 251, p. 171) that *antonomasia* is fixed and a term is restricted to a single individual, while *epitheton* (A II 171, p. 172) can be applied to different persons or things.

Only one *epitheton* could properly be used with a single substantive (cf. *Quint.* 8, 6, 43); and Servius notes an infraction of this rule in the following cases: A II 392 insigne decorum: ornamentum decorum; non enim sunt duo epitheta, quod apud Latinos vitiosum est. fecit hoc tamen Vergilius in paucis versibus, qui tamen emendati sunt, ut (B III 38) lenta quibus torno facili super addita vitis, cum antea 'facilis' fuerit, cf. III 70 fecit autem hoc prope in decem versibus, VI 283, 552, VIII *406*, X 44, G IV 19, 369, 424.

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[1] Cf. Quint. 8, 6, 43, Sac. 463, 16 K., Don. 400, 20 K., Charis. 274, 12 K.

### ONOMATOPOEIA.

This is either the coining of a new word or the representation in speech of some inarticulate sound.[1]   Latin terms are *nominatio* (Cornif.) and *fictio nominis* (Quint.).

*Diom.* cites G IV 64 tinnitusque cie clangorque tubarum (cf. A II 313, XI 192), and A XII 922 nec fulmine tanti dissultant crepitus (see App. Crit.); *Don.* and *Charis.* mention 'clangor tubarum.'

Servius uses the term but once : G III 148 oestrum Grai vertere vocantes : vertere ex soni similitudine ὀνοματοποιίαν fecere : non enim possumus accipere, ex latina lingua mutavere, cum constet graecam primam fuisse, cf. A V 866 et bene imitatus est maris stridorem 'sale saxa sonabant.'

### ΚΑΤΑΧΡΗΣΙΣ.

This is properly no more a trope than *onomatopoeia*, for it is only the use of a word out of its proper sphere or meaning in order to supply a deficiency in the language.[2]   If, however, a word be thus used without any necessity, it may be considered a trope—*acyrologia.*   Cornificius was the first to use the Latin term, *abusio.*

Servius notes an example at A VII 164 acres arcus : fortes.  et est κατάχρησις : nam acrimonia mentis est, cf. VIII 614 proprie apud nos acer est qui apud Graecos δεινός dicitur : nam fortem et vehementem et asperum et amarum potest significare, I 220, V *254*, G III *8*.

Three passages are cited from Vergil by the grammarians—by *Quint.* A II 15 equum aedificant : *Serv.* translatio, . . . *aedificari enim habitacula hominum dicimus*; by *Sac.* A VI 724 camposque liquentes, and V 456 Daren agit aequore toto (see p. 163).   But A V 8 pelagus tenuere rates (cited by *Don.*, *Charis.* and *Diom.* as an example of *metaphora* (p. 162)) : *Serv.* pro navibus abusive posuit, cf. I 43.

Such differences of opinion show the difficulty of maintaining a

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[1] Cf. Trypho III 196, 13 Sp., Cornif. 4, 31, 42, Cic. Or. 81, Quint. 8, 6, 31, Sac. 467, 18 K., Don. Ter. Hec. 4, 1, 2 ; 400, 30 K., Charis. 274, 24 K., Diom. 460, 1 K.

[2] Cf. Trypho III 192, 21 Sp., Cornif. 4, 33, 45, Cic. Or. 94, cf. de Or. III 169 ; Quint. 8, 6, 34, Sac. 463, 3 K., Don. 400, 1 K., Charis. 273, 1 K., Diom. 458, 1 K.—E. Wölfflin, Archiv VII, p. 421 f.

practical distinction between κατάχρησις and *metaphora*,[1] and Servius' comments often seem inconsistent and *ad hoc.* This will be evident by making the comparisons indicated in the following lists, in the first of which the Greek term is employed, in the second the Latin, for which Servius has a marked preference.

A I 260 magnanimum : magnus et parvus quoniam mensurae sunt, ad animum non nisi καταχρηστικῶς adhibentur, cf. IV 3 multa virtus ; I 577 Libyae, II 379 anguem, cf. 204; X 681 induat.

A I 273 regina : regis filia, cf. IX 221, B III 106 ; 400 ostia, cf. III *688*, V 281 ; 433 nectare : melle—cellas (cf. 435, p. 161), 466 Pergama (p. 170), cf. G II 469; 506 solio, cf. VII 169 ; 607 freta (B I 60), III 357 carbasus, 438 *dominam*, cf. VI 397,· XI 805 ; IV 27 *pudore*, 302 orgia, cf. VI 657 paeana (X 738); 495 arma : gladium, 543 ovantes : laetantes, cf. X 409; VII 269 sortes : pro oraculis, 282 gente : de equis, cf. B VII 7, A IX 175; VIII 66 *lacu*, cf. *451* (p. 166); 248 rudentem : clamantem, cf. III *561* (p. 164) ; 595 agmen, cf. I 82, 392; X 24 aggeribus, cf. V 273 (XII 446); 408 acies Vulcania, 484 cuspis pro hastae mucrone, 819 vita : anima, cf. IV 242 ; 895 incendunt : implent, XI 80 spolium, cf. VIII 202 ; 644 armos, G I 58 chalybs, cf. A VIII 446, 421 ; 120 fibris, 314 spicos, 315 *stipula*, cf. 321 ; 498 indigetes, II 80 *plantae pro surculis*, cf. 23; 169 Camillos, III 344 armentarius, cf. A VI 38, B VI 55; 368 pruinis : nivibus, 438 catulos, 532 donaria : templa.

## ACYROLOGIA.

Quintilian and the grammarians consider this a fault of style. It is merely a special form of κατάχρησις—an arbitrary or peculiar use of a word without any apparent gain in meaning, *mutatio sine virtute.*[2]

The example cited by Quintilian and the four grammarians is A IV 419 sperare dolorem : *Serv.* pro timere : et est acyrologia, *superflua dictio* : nam speramus bona, timemus adversa, cf. I 543, XI 275, B VIII *26*.

The practical identity of *acyrologia* and κατάχρησις (*abusio*) appears from Servius' note on B VII 7 vir gregis : abusive ; nam

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[1] Cicero (Or. 94) says that Aristotle connected (*subiungere*) κατάχρησις (abusio) and μεταφορά (tralatio), and *Sac.* that catachresis was called metaphora by some : the difference between them is stated by *Quint., Charis.* and *Diom.*

[2] Cf. Greg. Corinth. VII 1133, 1135 W. ἀκυρία, Quint. 8, 2, 3, Sac. 453, 12 K., Don. 394, 29 K., Charis. 270, 23 K., Diom. 449, 12 K.

tantum hominum est: sic alibi (G III 125) quem legere virum, item Horatius (C. 1, 17, 7) et olentes uxores mariti. acyrologia est.

Other examples are A I 198 ignari: pro 'inmemores,' II 628 eruere: pro deicere, cf. IX *513*; III 226 clangoribus alas, V 690 [see App. Crit.], VI 42 Euboicae rupis, cf. IV 224; VII 622 rupit Saturnia postes, 804 florentes aere catervas, IX 6 divum nemo, XII 327 molitur: regit.

### METALEPSIS.

This trope is closely related to *metonymia*, only the transfer is regarded as not being made from one sphere to another directly, but through a middle term, which, being related to either extreme of the process, serves as the mean which connects them—a sort of tropical sorites.[1] The Latin term is *transsumptio* (Quint., Diom.). Examples are far more frequent in Greek than in Latin.

*Sac., Don., Charis.* and *Diom.* all cite A I 60 speluncis atris: *vel tenebrosis vel magnis*, cf. *Serv.* 165 atrum nemus: tropus est; per atrum *enim* nigrum ostendit, per nigrum umbrosum, per umbrosum densum, i. e. frondibus plenum, VIII 599, IX 86; *Don.* also cites B I 69 post aliquot aristas: *Serv.* post multa tempora. et quasi rusticus per aristas numerat annos [see App. Crit.].

*Metalepsis* is named only once in the Commentary, viz. A IX 231 accepit trepidos: festinos more suo. *ergo per metalepsin cupidos dixit* ἀγωνιῶντας, cf. XII 737 *dum trepidat : dum turbatur, festinat, quod Graeci* ἐν ἀγωνίᾳ ἐστί (*dicunt*), III *616*, 666, IV 642, VII 638, VIII 4.

The following examples are without name: A II 256 flammas cum regia puppis extulerat: est autem tropus; per 'puppem' navem, per 'navem' eos qui in navi sunt significat, V 123 Scylla caerulea: aut nigra aut altae carinae; omne enim altum nigrum est, ut (VI 238) lacu nigro (cf. Serv.), cf. VIII 64 caeruleus Thybris; VI 107 tenebrosa palus: ut (V 516, cf. X 264), G IV 372 mare purpureum.

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[1] Cf. Trypho III 195, 10 Sp., Quint. 8, 6, 37, Sac. 467, 4 K., Don. 400, 4 K.; Ter. And. 3, 2, 22, Charis. 273, 5 K., Diom. 458, 7 K. Volkmann (p. 428) criticises as obscure the expression 'nihil ipse significans' in Quintilian's definition; but the words are to be taken in close connection with 'sed praebens transitum' which follows. The 'medius gradus' is simply the means by which we pass from one idea to another, and apart from this the question whether it signifies anything or not is a matter of perfect indifference.

### ALLEGORIA.

The force of this trope is to give a different or opposite sense to the natural meaning of words—in colloquial terms "saying one thing and meaning another."[1]    It is produced by a succession of *metaphorae*,[2] and has a wide range and a variety of forms.    Pure Latin terms are *permutatio* (Cornif.) and *inversio* (Quint.).

A good example is that cited by Quintilian and the grammarians, G II 541 et iam tempus equum fumantia solvere colla : *Serv.* allegorice hoc dicit : debemus fatigato ingenio parcere et facere finem carminis ; *Diom.* cites also G II 41 pelagoque volans da vela patenti : *Serv.* simplici generi carminis praesta favorem, ut 'vela' favorem accipiamus, 'patens pelagus' carminis facilitatem, cf. IV 117 vela traham et terris festinem advertere proram : illam allegoriam respicit qua est usus in primo (II 44), item (II 41).

Other cases of *allegoria* (proper) are noted at B III 20, 93-4-6, 111, V 48, VII 12, IX 16, 23, X 17, G I 36, III 291 : cf. B I 38.

*Allegoria* may be divided into two general forms according as the implied meaning is (1) different from, or (2) opposed to the natural one ; the former is *allegoria* (proper) and includes *aenigma*, the latter, *ironia* (with sub-divisions).    This is Quintilian's method of treatment, which I shall follow, although Servius ( *Comm. in Don.* 448, 9 K.) refers to the seven-fold arrangement of the grammarians : *ironia, antiphrasis, aenigma, charientismos, paroemia, sarcasmos, asteïsmos* (*Sac.* has *cacophemia* for *charientismos*).[3]

### AENIGMA.

This is a form of *allegoria* where the meaning has purposely been made obscure.[4]

Quintilian and Sacerdos cite B III 104 dic, quibus in terris— Tris pateat caeli spatium non amplius ulnas : *Serv.* relicto certamine sibi proponunt aenigmata, cf. 106 sciendum aenigmata haec, sicut fere omnia, carere aperta solutione.

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[1] Cf. Trypho III 193, 9 Sp., Cornif. 4, 34, 46, Cic. de Or. III 166, cf. Or. 94 ; Quint. 8, 6, 44, Sac. 461, 7 K., Don. 401, 26 K., Charis. 276, 4 K., Diom. 461, 31 K.

[2] Cf. Cic. de Or. III 166, Quint. 9, 2, 46.

[3] Cf. Sac. 461, 10 K., Don. 401, 28 K., Charis. 276, 7 K., Diom. 462, 5 K.

[4] Cf. Trypho III 193, 14 Sp., Quint. 8, 6, 52, cf. 14 ; Sac. 462, 19 K., Don. 402, 5 K., Charis. 276, 16 K., Diom. 450, 25 K., Jul. Victor, RLM. 432, 20 H.

## Ironia.

This is Quintilian's second main division of *allegoria*. By it is conveyed through inflection of the voice a meaning contrary to the natural sense of the words.[1] The Latin term is *inlusio* (Quint.).

*Sac., Don.*[2] and *Diom.* cite A IV 93 egregiam vero laudem et spolia ampla refertis: *Serv.* ironia est, inter quam et confessionem sola interest pronuntiatio: et ironia est cum aliud verba, aliud continet sensus; *Charis.* and *Diom.* cite also A X 92 me duce Dardanius Spartam expugnavit adulter: Servius makes no comment.

Other examples are A VII 190 aurea coniunx, cf. VI 520 egregia coniunx; 556 egregium Veneris genus, X 608 ut rebare.

Quintilian (9, 1, 3; 7) considers *ironia* both a figure and a trope, and points out the following characteristics of each (9, 2, 44 ff.):

1. Both involve the same principle—in utroque contrarium ei quod dicitur intellegendum est.

2. Quod tropus apertior est, et quamquam aliud dicit ac sentit, non aliud tamen simulat.

3. Brevior est tropus.

4. In figura totius voluntatis fictio est, apparens magis quam confessa.

5. Quem ad modum ἀλληγορίαν facit continua μεταφορά, sic hoc schema faciat tropus ille contextus.

The figure *ironia* is also noticed by the rhetoricians,[3] and is called in Latin *simulatio* (Aq. Rom.) *dissimulatio* or *irrisio* Ps.-Rufin.).

*Quint.* and *Rufin.* cite A IV 379 scilicet is superis labor est; *Quint.* cites also IV 381 i sequere Italiam ventis: *Serv.* satis artificiosa prohibitio, quae fit per concessionem, etc. (cf. Don. Ter. Ad. 1, 2, 54 ἐπιτροπή); XI 383-4 meque timoris Argue tu Drance, etc.: *Serv.* (p. 180); X 92 me duce Dardanius Spartam etc. (see above); *Ps.-Rufin.* cites IV 93 (see above).

Quintilian divides (8, 6, 57) the trope *ironia* into σαρκασμός, ἀστεϊσμός, ἀντίφρασις, παροιμία, and (59) μυκτηρισμός—the first three of which are noted by Servius. But before discussing these forms

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[1] Cf. Trypho III 205, 2 Sp., Cornif. 4, 34, 46, Quint. 8, 6, 54, Sac. 461, 13 K., Don. 401, 30 K., Charis. 276, 9 K., Diom. 462, 7 K.

[2] Also in the Comm. on Terence, Eun. 1, 2, 9; 5, 2, 69.

[3] Cf. Aq. Rom. RLM. 24, 21 H., Rufin. RLM. 38, 3; 61, 36 H.

two terms closely related to *ironia* must be noticed, viz. *inrisio* and *diasyrmos*.

### INRISIO.

This is a Latin term equivalent to *ironia*,[1] as Servius recognizes in the following instances: A IV 377 Lyciae sortes: inrisio est honesta satis, cum his verbis fit, quibus laus praemissa est, ut (B III 44, 47), cf. XI 384 per inrisionem in illum suas confert laudes (see p. 174).

Other examples are A I 140 aula, III 272 Laertia regna, 288 de Danais victoribus, IV 378 *horrida iussa*, VII 441 o mater, XI 688.

### DIASYRMOS.

This term having the same general meaning is used chiefly by rhetoricians:[2] the Latin name is *elevatio* or *irrisio* (Aq. Rom.).

All the examples cited by the rhetoricians are taken from Cicero, generally from the Speeches, and Servius only uses the term in commenting upon the speech of Sinon: A II 80 omnis Sinonis oratio diasyrtica est: nam et negotium exprimit, et Troianorum insultat stultitiae, cf. 142, 158, 193.

### SARCASMOS.

The difference between *ironia* and *sarcasmos* lies in the fact that while in the former a sense contrary to the natural meaning of the words is intended, in the latter the natural sense is to be understood (Sac. 462, 4 K.).[3] The Latin term is *exacerbatio* (Rufin. RLM. 62, 15 H.).

*Sac., Don.* and *Diom.* cite A XII 359 en agros, etc.: *Serv.* inde enim sarcasmos factus est.

Servius gives definitions at A II 547 referes ergo haec: sarcasmos est, iocus cum amaritudine, ut (XII 359); X 557 sarcasmos, i. e. hostilis inrisio, cf. 594, XII 296.[4]

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[1] Cf. Ps.-Rufin. RLM. 61, 36 H.

[2] Cf. Tiberius III 79, 28 Sp., Aq. Rom. RLM. 26, 20 H., Rufin. 39, 24; 75, 8 H., Mart. Cap. 478, 25 H., Isidor. 521, 29 H., Schol. Bern. 985 H., Don. Ter. Ad. 2, 2, 4; 3, 3, 73.

[3] Cf. Trypho III 205, 17 Sp., Don. 402, 13 K., Charis. 276, 25 K., Diom. 462, 32 K.

[4] According to Rufinian (RLM. 40, 11 H.) *sarcasmos* conceals an obscene meaning, e. g. B III 8; moreover, he cites under χλευασμός (62, 3 H.) the stock example A XII 359 and also X 592 (cf. *Serv.* 594), and the distinction he makes between *ironia* and χλευασμός is essentially the same as that drawn by Sacerdos between *ironia* and *sarcasmos*. For the difference between χλευασμός and *sarcasmos*, cf. Rufin. 40, 10 H.

## ASTISMOS.

This is *ironia* directed against oneself, sometimes called *charien-tismos* (Sac.).[1]

Servius' definition is given at A II 547 astismos est urbanitas sine iracundia, ut (B III 91) atque idem iungat vulpes et mulgeat hircos. The same example is cited by *Don.* and *Diom.*

## ANTIPHRASIS.

The difference between *ironia* and *antiphrasis* exists in sphere rather than in kind. The same idea underlies both, viz. the expression of a meaning opposite to the natural one, but with *ironia* it belongs to the thought expressed by a complex of words, not to the individual words considered by themselves, while with *antiphrasis* it is the principle according to which the word is supposed to have been coined, and inheres in the word itself (Charis., Diom.).[2] Another name is *euphemia* (Sac.).

The grammarians instance the following words as examples, most of which are evident cases of popular etymology:

Parcae (*Sac., Don., Diom.*), Eumenides (Sac.), bellum, lucus (*Don., Charis., Diom.*): *Serv.* A I 22 dictae sunt parcae κατὰ ἀντίφρασιν, quod nulli parcant, sicut lucus a non lucendo, bellum a nulla re bella, VI 375 Eumenides κατὰ ἀντίφρασιν dictae [see App. Crit.]

Other examples are A I 139 manes, cf. III 63; VI 299 Charon, VII 412 Ardea.

## ΕΥΦΗΜΙΣΜΟΣ.

Volkmann (p. 434) seems to have placed εὐφημισμός in connection with *antiphrasis* more on account of internal resemblance than from any direct evidence as to their relationship. *Euphemia* is used by Sacerdos (461, 23 K.) of the first form of *astismos*, and also recognized (462, 13 K.) as an alternate term for *antiphrasis*. Donatus mentions εὐφημία (Ter. Phor. 1, 2, 81) and uses εὐφημισμός

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[1] Cf. Trypho III 205, 13 Sp., Sac. 461, 19 K., Don. 402, 16 K.; Ter. Phor. 1, 2, 101, Charis. 276, 29 K., Diom. 462, 36 K., Rufin. RLM. 39, 16 H. The form astismos (ἀστεϊσμός) prevails in Latin.

[2] Cf. Trypho III 204, 4 Sp., Sac. 462, 11 K., Don. 402, 3 K., Charis. 276, 13 K., Diom. 462, 13 K. *Antiphrasis* (*omissio*) as defined by Rufinian (RLM. 62, 16 H.) does not belong in this connection; see Volkmann, p. 501.

several times in his Commentary,[1] e. g. And. 1, 2, 33 bona verba quaeso: hic in εἰρωνείᾳ est εὐφημισμός.

Servius employs the expression κατ᾽ εὐφημισμόν 5 times, in one case as equivalent to κατὰ ἀντίφρασιν: G I 278 Eumenides: ut saepe diximus, κατ᾽ εὐφημισμόν eumenides vocantur, cf. A VI 375 Eumenides κατὰ ἀντίφρασιν dictae, *Schol. Bern.* 986 H.

The other examples are A I 704 adolere, cf. B VIII 65, G IV 378; A IV 57 mactant, cf. *Schol. Bern.* 987 H.

Donatus and Servius establish the use of εὐφημισμός as a technical term, and Servius shows that it is equivalent to *antiphrasis.*[2]

## LITOTES.

By this form of expression a positive idea is stated more forcibly by denying its opposite, the added vigor doubtless being due to the double negative, implied or expressed. The term is not common, and according to Volkmann (p. 434) is found only in the Scholia of Servius, Porphyrion and Donatus, and the glosses to Boethius *de cons. phil.* (Weyman, l. l. p. 472 adds Acron, Hor. C. 1, 18, 9): it is also mentioned among *Figurae Graecorum* in Schol. Bern. 984 H. Both Volkmann and Weyman fail to note the clearest statement of Donatus, viz. Hec. 5, 2, 9 (non paenitet me famae) haec figura λιτότης dicitur. Minus enim dicit, quam significat. Nam 'non paenitet me famae' pro eo quod est: magnam famam cupide acquisiverim, significat. The notes on Ad. 4, 2, 13 (referred to by Volkmann) and Eun. 5, 4, 14 are obscure.[3]

Weyman gives a full treatment of *litotes*, including all the passages in which it is expressly mentioned by Servius (l. l. p. 467 ff.), but I have given the following list partly for the sake of completeness, partly because it contains references in which Servius evidently refers to litotes, though without mentioning it by name.

Servius' definition is found at A I 77 mihi iussa capessere fas est: figura est litotes, quae fit quotienscumque minus dicimus et plus significamus per contrarium intellegentes, ut hoc loco non ait; licet mihi implere quae praecipis, sed nefas est non implere

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[1] Cf. And. 3, 3, 36; 4, 2, 13, Ph. 3, 2, 7, Hec. 2, 1, 9; 3, 1, 54; 4, 3, 4; 4, 4, 15, Ad. 2, 4, 10–11; 3, 4, 12; 5, 3, 51.

[2] Cf. C. Weyman, Stud. üb. die Fig. der Litotes, Jahrb. f. class. Philol. Suppl. Bd. XV, 1887, p. 464.

[3] Weyman clears up some of the obscurities of Volkmann's treatment. He gives correctly (l. l. p. 466) the reference to Gellius, viz. II 6, 11, and explains (p. 468, 61) the origin of the pretended citation from Servius at G I 125.

quae iusseris. item (VII 261) munera nec sperno, i. e. libenter accipio ; cf. 206, V 302.

Other examples are A I 387 haud credo invisus caelestibus, 479 non aequae, cf. V 809 ; V 39 *non inmemor*, VII 9 nec negat, 261 nec sperno (cited 8 times by *Serv.* ; also *Schol. Bern.* 984 H.), VIII 299 non rationis egentem, 627 haud vatum ignarus, X 907 haud inscius, XI 430 nec tarda, cf. G II 125 ; 725 non nullis oculis, cf. G IV 452 ; B III 74 non spernis, G I 82 nec nulla (cited in *Schol. Bern.* 984 H.), II 129 non innoxia, III 56 nec mihi displiceat, 404 nec tibi cura canum fuerit postrema.

Servius is the only authority to recognize a converse form of *litotes* : A XII 143 te cunctis praetulerim : litotes figura per contrarium ; plus enim dicit et minus significat. namque alias omnes est persecuta, huic vero libenter indulsit : et dicit se hanc omnibus praetulisse, quasi etiam alias in honore habuerit . . . tale est et illud Sallustianum mare Ponticum dulcius quam cetera (hist. frg. III 45 D) cum nullum dulce sit.

Another name for *litotes* is ἀντεναντίωσις (*exadversio*), Carm. de Fig. v. 163 (RLM. 69 H. ; PLM. III 283 Baehr.) ; cf. Weyman, l. l. p. 464 f.

### OXYMORUM.

This term, which is applied to an expression that sets forth an idea sharply by means of an apparent self-contradiction, is of rare occurrence, as far as I can find, only in the Scholia of Donatus, Servius and Pseudo-Asconius.[1]

Servius mentions it once only, A VII 295 capti potuere capi : cum felle dictum est : nam si hoc removeas, erit oxymorum, cf. IX 57 aditumque per avia quaerit : viam per avia nullus requirit.

A X 834 vulnera siccabat lymphis—an apparent case of *oxymorum*—is otherwise explained by Servius.

### HYPALLAGE.

As has been noticed already (p. 168), Cicero says that this term was used by the rhetoricians to denote what the grammarians called *metonymia*. Quintilian adopts Cicero's statement (8, 6, 23),

[1] Cf. Don. Ter. Eun. 2, 2, 12 ; 4, 4, 53, Ps-Ascon. Cic. in Div. §3, §21. Ernesti (Lex. Tech. Graec.) says Quintilian (5, 4, 7 cum hoc ipsum, quod dissimile rationi est, coegerit ratio) refers to it, and by a careless use of quotationmarks represents him citing as an example, Cor. II 6, 10 : nihil habentes et omnia possidentes.

although he seems to recognize (9, 3, 93) that the term is used by
Rutilius (RLM. 13, 11 H.) in a different sense.   The connection
between these statements is shown in Carm. de Fig. RLM. 172 H.:

'Αλλοίωσις vel 'Υπαλλαγή.

Fit mutatio multimodis.   " Bello Africa flagrat",
Afros cum dicas bellare, et tempora quando
Et casus numerosque figurando variamus.

In this sense I have found the term  elsewhere in Latin, in Ser-
vius and the Scholia to Horace, Persius and  Terence (Donatus).[1]
The Latin term is *mutatio* (Quint. Carm. de Fig.).

Servius' definition is at A I 9 volvere casus :  i. e. casibus volvi.
et est figura hypallage, quae fit quotienscumque per contrarium
verba intelleguntur.   sic alibi (III 61) dare classibus austros, cum
ventis naves demus, non navibus ventos.   item (IV 22) animum-
que labantem inpulit, h. e. inpellendo facit labantem.

The term occurs about 70 times in Servius and Schol. Dan.,[2] of
which the following examples are characteristic:

A II 64 circumfusa ruit:  figura ὑπαλλαγή, ruit *primo* et *sic*
circumfusa est.[3]

A II 231 sceleratam (hastam):  pro 'ipse sceleratus,' ut (544)
*telumque inbelle et* (510) inutile ferrum.   et est hypallage.[4]

A X 113 Stygii per flumina fratris:  hypallage est 'per Stygia
fratris flumina'.[5]

A XII 859 *celeres : hypallage est pro 'celeriter'* (I *187*, IV *226*,
357).[6]

[1] Cf. Acron. Hor. C. 1, 28, 20, Epod. 2, 47, Don. Ter. Hec. 3, 2, 24 ; 3, 1, 27,
Schol. Pers. 2, 10, Schol. Bern. 984 H.

[2] A I 392, *403*, 518, II 64, *173*, 231, 361, 387, 508, III 61, *356*, 362, 418, IV 385,
506 (II 237, V 403), 586, V 137, 458, 480, 507 (513), 589, VI 100, 214, 268, 419,
559, VII 73, VIII *71*, 73, 542, IX 453, 529, X 113, 418, 513, *564*, *660*, 681, *706*,
785, 808, XI 18, 212, 458, *476*, 628, 830, XII 66, 139, 187, 204, 219, *340*, 350,
*621*, 690, *739*, *859* (I *187*, IV *226*, 357), B III 8, 43, IV 44, X *55*, G I 59, 180,
II 70, 264, III 251, IV 546.

[3] Cf. A I 69, *311*, *637*, 659, II *653*, 797, III *141*, 236, IV 17, 22, *298*, *573*, V
816, VII 350, VIII *37*, 450, IX 13, 534, 759, X *103*, *141*, XI *615*, XII 94, *370*,
*485*, *870*, B VI *4*, G II 172, *522*, III 307, *523*.

[4] Cf. A II *509*, 510 (*544*, XII 50), IV 364 (VI 386, VIII 108, X *227*, *564*, XII
219–IX *391*), V 29, *48*, *58*, *107*, 641, 654, VIII 94 (IX 602, X 808), IX 662, X 418,
*713*, XI 594, 628, 654, 812, B III 11.   This form is readily confounded with
certain varieties of *metaphora*.

[5] Cf. A I 361, III 294, *626*, VII 417, 533, VIII *68*, IX *322*, *528*, 531, XI 247,
739, B IX *46*, G IV *366*, *520*.

[6] Cf. A II 387, IX 381, XI 583, *861*, XII 389.

Three cases are noted as 'hypallage in sensu': A III 424 cohibet spelunca, VII 354 udo sublapsa veneno, VIII 125 subeunt luco fluviumque relinquunt.

The Latin term is found at A V 500 flexos incurvant: mutatione usus est; nam 'curvos inflectunt' debuit dicere, cf. 287.

Of several expressions it is noted that they are to be understood "per contrarium" (cf. *Serv.* at A I 9 above): A II 96 promisi: per con. pro 'minatus sum', 129 rumpit vocem: h. e. erumpit in vocem, . . . nam si 'silentium rumpere' est loqui, ut (X 63), 'vocem rumpere' est tacere. sed, etc., cf. III 246, X 63; 281 spes o fidissima, IV 373 nusquam tuta fides.

## PERIPHRASIS.

This is the use of a greater number of words for the sake of beauty, or the avoidance of an objectionable expression.[1] The Latin terms are *circuitio* (Cornif.), *circumscriptio* (Cic.), and *circumlocutio* (Quint.).

The grammarians mention two[2] forms of *periphrasis :*

I. Ornandae rei gratia.   II. Celandae turpitudinis causa.

I. Ornandae rei gratia.—*Quint.* cites A II 268 tempus erat quo prima quies, etc.; *Sac.* A IV 6 postera Phoebea lustrabat lampade terras: *Serv.* circumlocutio orientis diei; *Don.*, *Charis.* and *Diom.* A IV 584 et iam prima novo spargebat lumine terras, etc.: *Serv.* designatio temporis est, non diei descriptio.

II. Celandae turpitudinis causa.—*Sac.*, *Charis.* and *Diom.* cite A VIII 405 placidumque petivit Coniugis infusus gremio per membra soporem: *Serv.* h. e. ante concubuit et sic quievit, cf. Gell. 9, 10; *Don.* and *Diom.* cite G III 135 nimio ne luxu obtunsior usus Sit genitali arvo et sulcos oblimet inertes; *Serv.* et bene rem turpem aperte a Lucretio tractatam vitavit translationibus.

[III. *Sac.* cites A II 7 duri miles Ulixi.]

Servius gives no definition of the trope, though his recognition of it is perfectly clear: e. g. A I 65 divum pater atque hominum rex: *Iuppiter. et* periphrasis est, i. e. circumlocutio, cf. 121 quod uno sermone explicare non possumus circumlocutione ostendimus.

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[1] Cf. Trypho III 197, 3 Sp., Cornif. 4, 32, 43, Cic. de Or. 3, 207, Quint. 8, 6, 59, Sac. 467, 20 K., Don. 400, 32 K., Charis. 274, 27 K., Diom. 460, 7 K.

[2] Sac. alone notices a third form.

Other examples are:

1.—A I 244 fontem Timavi, cf. 565 Troiae urbem, III 293 Buthroti urb., 441 Cymaeam urb., V 52 urb. Mycenae, VII 714 flumen Himellae, VIII 231 Aventini montem, XII 517 *flumina Lernae*; I 295 centum aënis nodis, 297 Maia genitum : Mercurium, cf. XII 515; 310 sub rupe cavata, cf. III 191 cava trabe, G IV 463 cava testudine; II 392 *clipei insigne*, III 134 arcemque attollere tectis, 448 verso cardine, 573 candente favilla, 591 nova forma viri, IV 385 anima seduxerit artus, VI 405 pietatis imago, cf. II 601 Tyndaridis facies, XII 857 felle veneni.

II.—A IX 324 *toto proflabat pectore somnum*, G III 127 blando labori, cf. 98 ad proelia : alibi (XI 736) nocturnaque bella.

### PERISSOLOGIA.

This is an excess of *periphrasis* just as *aenigma* is of *allegoria*, and should be considered a fault of style.[1]   No example from Vergil is cited by the grammarians.

Servius gives no definition, but the examples he notes are perfectly clear: A I 658 faciem mutatus et ora : quod autem addidit 'et ora,' perissologia est, cf. IX 249; II 40 primus ante omnes (V 540, XII *448*, G II *475*, A V 833 princeps ante omnes), cf. VIII 546 post hinc (G III 300); V 467 dixitque et, cf. I 5, G II 119, A II sed–autem; VI 11 mentem animumque, cf. IV *352*.

The following notes are worthy of remark: A IX 317 ore locutus : non est per.; nam secundum Homerum exploratores quae volunt, plerumque nutu plerumque sibilo significant, G II 227 isti autem versus incomparabiles sunt; tantam habent sine aliqua perissologia repetitionem (cf. Thomas, p. 239).

### HYPERBATON.

This is in general an arrangement of words out of their natural or usual order,[2] and becomes a trope only when a change in meaning is involved (*Quint.* 8, 6, 67).   The Latin term is *transgressio* (Cornif., Cic., Quint.).

The grammarians, excepting Quintilian, do not cite examples under the general term, *hyperbaton*, but under the various special

[1] Cf. Isoc. 250 E, Quint. 8, 6, 61, Sac. 454, 3 K., Don. 395, 5 K., Charis. 271, 8 K., Diom. 449, 22 K.   According to Quintilian (8, 3, 53) μακρολογία is another term for περισσολογία, not περίφρασις, as Volkmann states (p. 435).

[2] Cf. Trypho III 197, 19 Sp., Cornif. 4, 32, 44, Cic. de Or. 3, 203, 207 (quoted by Quint. 9, 3, 91), Quint. 8, 6, 62, Sac. 466, 4 K., Don. 401, 4 K., Charis. 275, 6 K., Diom. 460, 23 K.

divisions. Servius, however, notes several cases and gives the following definition: A I 1 arma virumque: figura usitata est ut non eo ordine respondeamus quo proposuimus; nam prius de erroribus Aeneae dicit, post de bello. . . . *non nulli autem hyperbaton putant,* cf. XII 161 hyperbaton, i. e. *pendens sensus qui postea redditur.*

Other examples are: A VII 346, VIII *127*, XII 161, B I 19, II 12, VIII *5*, G II *238*. Donatus is quoted as explaining A IX 30 by *hyperbaton.*

The expression "hyperbaton in sensu" occurs once, at A III 662 tetigit fluctus et ad aequora venit: hyp. in sensu, ut (VIII 125) subeunt loco fluviumque relinquunt; but Servius comments on VIII 125 as "hypallage in sensu," cf. VI 525 vocat Menelaum et limina pandit: ante pandit et sic vocat, ut (VIII 125), III 300 progredior portu classes et litora linquens: hysteroproteron in sensu: ante enim linquitur litus et sic a portu proceditur. Moreover Servius uses the expression "hysteroproteron in sensu" seven times (p. 190) and "hypallage in sensu" three times (p. 185). Stephanus and Fabricius added "aut hysteron proteron" to the note on A III 662, and Thilo questions "hyperbaton", the reading of F, which probably arose from a writing of "hysteroproteron" with abbreviations. Accordingly I propose to read "hysteroproteron."

Trypho (III 197, 21 Sp.) mentions two forms of *hyperbaton* and distinguishes it from *anastrophe,* Cornificius divides into *pervorsio* and *transiectio,* Quintilian (8, 6, 65) into ἀναστροφή, *hyperbaton* (proper) and *tmesis.* The grammarians recognize a five-fold [1] division—*anastrophe, tmesis* or *diacope, parenthesis* or *dialysis, hysterologia* or *hysteroproteron,* and *synchysis;* and Servius says (Comm. in Don. 448, 9 K.): quisquis enim dixerit hyperbaton, simul quinque tropos ponit. Thus Volkmann's statement (p. 437), of a *four*-fold division among the Latin grammarians is not exact, although he mentions *hysterologia* later (p. 438).

## ANASTROPHE.

This applies to a change in the natural order which affects only *two* words.[2] The Latin term is *pervorsio* (Cornif.).

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[1] Sac. mentions four divisions, but does not include *anastrophe.* Charis. omits *hysterologia.*

[2] Cf. Trypho III 197, 10 Sp. (regarded as a trope by itself and apart from *hyperbaton*), Cornif. 4, 32, 44, Quint. 8, 6, 65, Sac. 466, 13 K., Don. 401, 9 K., Charis. 275, 8 K., Diom. 460, 26 K.

*Sac.* cites B II 10 Thestylis et, *Don.* A I 13 Italiam contra, *Charis.* and *Diom.* V 663 transtra per et remos : cf. *Serv.* B VI 19 ipsis ex : ex ipsis, ut (V 663), i. e. per transtra ; *Diom.* A II 355 lupi ceu : *ordo [tamen] est 'ceu lupi'.*

Servius does not use the term *anastrophe*, but in its stead employs *hysterologia :*[1] A II 162 hysterologia unius sermonis est, ut (V 663) transtra per et remos.

Other examples are : A I 307 accesserit oras, 388 adveneris urbem, cf. IV *598*, VIII 363, IX *369*, X *797*,—VII 217, XI 625, XII 474 ; II 731 subito cum, VI 171 cava dum personat aequora, IX 813 ille suo cum, X 794 inque ligatus : tmesis cum hyst., cf. IX 286, G IV *166* (A XII 502) ; X 845 corpore inhaeret.

Cases without designation : A IV 320 *te propter*, cf. XII *177* ; III 427 pube tenus.

## TMESIS.

This is commonly regarded as the separation of the parts of a compound word by interposing some other word or words.[2] Another term is *diacope* (Charis., Diom.).

Quintilian and the grammarians cite G III 381 septem subiecta trioni : *Serv.* tmesis est pro 'septemtrioni'.

Servius' definition is at A I 412 circum dea fudit : figura est tmesis, quae fit cum secto uno sermone aliquid interponimus, ut alibi (G III 381). sed hoc tolerabile est in sermone conposito, ceterum in simplici nimis est asperum : quod tamen faciebat antiquitas, ut saxo cere comminuit brum (Enn. 436 Baehr.).

Other examples are : A II 642 satis superque Vidimus, V 440 sedet circum castella, cf. IV *509*; 603 hac celebrata tenus, VI 342 sub aequore mersit, VII 24 praeter vada fervida vexit, 104 circum late volitans, IX 286 inque salutatam (see above), 337 per ovilia turbans, X 399 fugientem Rhoetea praeter.

A noteworthy example is A I 644 rapidum ad naves praemittit Achaten : non praemittit, nec enim sequitur ipse, sed praerapidum, quod ex adfectu patris intellegendum est, non ex Achatae velocitate. et sic praerapidum dixit, quomodo Terentius (Hec. 1, 1, 1) per pol quam paucos, h. e. perquam paucos (cf. Thomas, p. 241) : *Don.* l. l. κατὰ τμῆσιν.

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[1] A difference is to be noted between Servius and the Scholia of Daniel, for in the latter *hysterologia* is used, as generally by the grammarians, equivalent to *hysteroproteron.* The examples will be given under the latter term.

[2] Cf. Quint. 8, 6, 66, Sac. 449, 7 ; 466, 25 K., Don. 401, 14 K., Charis. 275, 10 K., Diom. 460, 30 K.

## PARENTHESIS.

This is the principle of tmesis applied to sentences—the interruption of a connected construction by introducing into it another sentence.[1] Latin terms are *interpositio, interclusio* (Quint.) *interruptio, interiectio* (Rufin.); another name is *dialysis* (Charis., Diom.).[2]

*Quint.* cites A VIII 643 at tu dictis Albane maneres: *Serv.* poeta ex sua persona ad ipsum Mettium; *Sac.* A IV 296 quis fallere possit amantem: *generalem sententiam posuit*; *Don.* and *Diom.* cite A I 643 Aeneas, neque enim, etc.: *Serv.* Aeneas sequitur 'rapidum ad naves,' cetera per parenthesin dicta sunt; *Charis.* and *Diom.* A XI 12 namque omnis eum, etc.; *Rufin.* B IX 27 Vare tuum nomen, etc.: *Serv.* ordo est 'Vare, etc.', and G III 513 di meliora piis, etc.: *Serv.* per parenthesin in exsecrationem hostium.

Servius' definition is found at A I 65 Aeole, namque tibi divom pater, etc.: Aeole incute vim ventis—ordo ipse est. et est figura parenthesis. inter parenthesin et ellipsin hoc interest, quod parenthesis est quotiens remota de medio sententia integer sermo perdurat; plenum namque est 'Aeole incute vim ventis'. item (I 643). ellipsis autem est quotiens remotis interpositis deest aliquid, cf. 371 quotiens longe respondet, parenthesis est; quotiens nusquam ellipsis dicitur.

Other examples are: A I 308, II 77, III 39, 362, *415*, IV 105, VII 73 absoluta par., VIII 252, IX *208, 352, 694, 701, 793*, X *19, 217*, 608, XI 7, *348*, 400, 509, *636, 739, 901*, XII 41, 161, 206, 798, B I 31, X 46, G I 36, IV *67, 252*.

## HYSTEROPROTERON OR HYSTEROLOGIA.

This applies to an order of words that does not correspond with the natural sequence of thought or event.[3]

*Sac.* cites A III 237 scuta latentia condunt: *Serv.* (236) tectos

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[1] Cf. Rutil. RLM. 10, 17 H., Quint. 9, 3, 23, Sac. 466, 6 K., Don. 401, 10 K., Charis. 275, 12 K., Diom. 460, 33 K., Rufin. RLM. 51, 1 H.

[2] *Parenthesis=epenthesis* (III 567 W., Prob. 262, 32 K., Don. 396, 5 K., Charis. 278, 8 K.); *dialysis=asyndeton* (III 99, 10 Sp., Rutil. Lup. RLM. 9, 23 H., Charis. 283, 9 K); *dialyton=asyndeton* (Sac. 456, 3 K., Don. 399, 8 K., Charis. 283, 9 K., Diom. 448, 5 K.

[3] Cf. Greg. Corinth. III 225, 26 Sp., Sac. 466, 10 K., Don. 401, 6 K., Diom. 461, 15 K., Schol. Bern. 984 H. For the difference between it and *anastrophe*, cf. Sac. and Don. l. l.

per herbam disponunt enses; *h. e.* disponunt et tectos faciunt; sιc et scuta condendo latere faciunt; *Sac.* and *Diom.* cite A IV 6 postera Phoebea lustrabat lampade terras Umentemque Aurora polo dimoverat umbram : *Serv.* est etiam hysteroproteron in sensu . . . aurora enim solem praecedit, cf. III 589 (the same verse); *Don.* and *Diom.* cite A I 179 et torrere parant flammis et frangere saxo: *Serv.* multi hysteroproteron putant, non respicientes superiora, quia, etc., cf. G I *267*, *Don.* Ter. Ad. 5, 3, 60.

Servius gives no formal definition and generally indicates an example by using the name with some explanatory remark or the words arranged in their natural order; e. g. A II 162 impius ex quo Tydides sed enim : hysteroproteron est 'sed enim ex quo impius Tydides'; nam hysterologia, etc. (p. 188).

Other examples are : A II *134, 353*, IV *588*, VI 723, VII 813, VIII 85, *201*, *227, 593*, *611*, IX *70, 83*, 562, X *140, 314*, XI 243, B VI 74, G I 178, *309*, III 60. Without designation : A VII 345, VIII 420, B VI 34.

A number of passages are noted as "hysteroproteron in sensu": A I 78 Iovemque concilias (cited in *Schol. Bern.* 984 H.), 264 moresque viris et moenia ponet, III 300 progredior portu classes et litora linquens (p. 187), 589=IV 7 (see above), IV 130 iubare exorto, X 256.

The grammarians use *hysterologia* and *hysteroproteron* as equivalent terms, but Servius, as has already been remarked (p. 188), employs the former term in place of *anastrophe*, while the Scholia of Daniel conform to the general custom, as is shown in the following examples: A II *10–11*, IV *14, 33*, XI *191*, B VI *42*, G I *267*.

### SYNCHYSIS.

This is the extreme of *hyperbaton* in which want of sequence in expression renders the meaning obscure.[1]　It is related to *hyperbaton*, as *aenigma* is to *allegoria* or *perissologia* to *periphrasis*.

*Quint.* (8, 2, 14) and the grammarians cite A I 108–9:

> tris Notus abreptas in saxa latentia torquet
> saxa vocant Itali mediis quae in fluctibus aras:[2]

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[1] Cf. Sac. 466, 19 K., Don. 401, 18 K., Charis. 275, 17 K., Diom. 461, 7 K.

[2] F. Schoell, Rhein. Mus. 41, p. 20 ff., brings proof to show that A I 109 was not written by Vergil, but crept into the text between the second and fourth centuries. But the genuineness of the verse does not affect the question of Servius' relation to his sources.

*Serv.* ordo est, quae saxa in mediis fluctibus Itali aras vocant (*Schol. Dan.* give another order); *Diom.* also cites A I 195:

> vina bonus quae deinde cadis onerarat Acestes
> litore Trinacrio dederatque abeuntibus heros:

*Serv.* ordo est 'deinde vina partitur, quae Acestes dedit'.

Servius' definition and sole example is at A II 348 iuvenes fortissima frustra pectora: obscuritatem autem facit hoc loco et synchysis, i. e. hyperbati longa confusio et falsa lectio.

## HYPERBOLE.

This is an exaggerated statement in order to either magnify or depreciate the real state of affairs.[1] The Latin terms are *superlatio* (Cornif., Cic.), and *exaggeratio* (Gell. 13, 25 (24), 9; 16).

All the authorities cited mention a two-fold object of *hyperbole* : I. Augendi causa.  II. Minuendi causa.

I. Augendi causa.—*Quint.* cites A I 162 geminique minantur in caelum scopuli, V 319 fulminis ocior alis, VII 808 illa vel intactae segetis, etc., VIII 691 credas innare revolsas Cycladas; *Sac.* cites A I 162 (above), B VII 38 candidior cycnis, 42 vilior alga; *Charis.* and *Diom.* cite "velocior Euro" (A XII 733 ocior euro); *Rufin.* A XII 84 qui candore nives anteirent cursibus auras.  Servius comments on none of the passages.

II. Minuendi causa.—*Quint.* cites B III 103 vix ossibus haerent, *Diom.* A VII 808 (above).  Servius makes no comment.

Servius gives no definition, but his recognition of the trope is perfectly clear from his examples: e. g. A XII 859 transilit umbras: hyperbole est; namque umbra semper tela comitatur, hic ait, transit umbras sagitta.

Other examples are: A I *119* Troia gaza per unda, II 501 centum nurus, III 565 ad manes imos, 567 rorantia astra, 673 exterrita tellus, V *144* praecipites, VII 43 totam Hesperiam, X *176* parent, B V 28 montesque feri silvaeque locuntur, 60 nec retia cervis ulla dolum meditantur, VII 56 flumina sicca, G I 426 numquam te crastina fallet hora, III 364 caeduntque securibus umida vina, 485 ossa, 535 ipsis unguibus.

Servius also uses *exaggeratio* as equivalent to *hyperbole* : e. g. A I 727 noctem funalia vincunt: luminis est exaggeratio—a use

[1] Cf. Trypho III 198, 30 Sp., Cornif. 4, 33. 44. Cic. de Or. 3, 203, Quint. 8, 6, 67. Sac. 465, 27 K., Don. 401, 24 K., Charis. 275, 23 K., Diom. 461, 21 K., Rufin. RLM. 47, 27 H.

of the term elsewhere found only in Gellius l. l. (cf. Schol. Bern. 984 H.)

Other examples are: A II 128 vix tandem, IV 181 quot sunt corpore plumae, *211* femina, quae, etc., 298 omnia tuta timens, IX 566 mons pro saxo, cf. VI 360, XII 687, G III *254*—saxum pro monte A II 308, IV 152; 697 specus vulneris, X 70 puero, 79 gremiis abducere, XII 654 fulminat Aeneas.

An interesting note is A III 624 exspersa limina: haec fuit vera lectio, i. e. madefacta; nam si 'aspersa' [Ribb.] dixeris, i. e. inrorata, tapinosis et hyperbole iunguntur; cf. Ribbeck, Vol. I, Prolegg. pp. 190, 308.

JOHN LEVERETT MOORE.

## III.—ON THE ANCIENT ARMENIAN VERSION OF PLATO.

The ancient Armenian Version of Plato[1] includes the following dialogues : Euthyphro, Apology of Sokrates, Timaeus, The Laws, Minos. The first three were printed at the Mechitarist Press in Venice, A. D. 1877, edited by A. Suqrean, who deserves all praise for the careful manner in which he gives the text of the manuscript. The Laws and Minos have just been printed for the first time, edited by Father Carekin, the learned Librarian of San Lazaro. All five dialogues are rendered by the same hand. But a single manuscript exists of this Armenian Version, not much later than the sixteenth century, but undated. Besides the Plato it contains the Institutiones Theologicae of Proklus in Armenian. This manuscript was carried from Ispahan in Persia to Madras, whence it was brought early in this century to Venice. There was another copy at Madras, but along with several hundred other volumes of Armenian manuscript it was lost in a shipwreck off the Cape of Good Hope on its way to Venice.

This text, so emblematical in the manner of its solitary survival of the Armenian nationality itself, is full of lacunae, left by the careful scribe who wrote it out, whether because he could not read the text he was transcribing or because that text itself showed lacunae, we do not know. These lacunae are of different sizes equivalent to one, two or more letters ; sometimes the first and last letters of a word are left out, proving that the scribe never used his own conjecture to fill up the gaps. I consider that these lacunae are in themselves a proof of the antiquity of his archetype. So also is the fact of many scholia having found their way from the margin into the text. The corruptions of the original Armenian text are also frequent, proving that some of the copies through which the existing one has been derived to us were less carefully made than it. If the power of a medium to distort that which it transmits be in proportion to its depth, our existing Armenian text

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[1] See Mr. Conybeare's note on the Ancient Armenian Version of Plato, in Class. Rev. IV 340.—Ed. A. J. P.

of Plato must have come to us through many copies. In the dialogue of the Euthyphro alone some fifty corruptions of the Armenian archetype are, with the help of the Greek, to be detected at a glance.

The date at which this version was made is not known, and the style gives but little clue. It is not likely to be earlier than the seventh nor later than the eleventh century. Probably it is of the latter date. Like most other Armenian versions it is a word for word translation, full of Greek idioms and constructions which must puzzle an Armenian who does not know Greek. The Greek order of words is faithfully kept, and the general effect is such that it is unintelligible to even a cultured Armenian without either the Greek original or a modern translation of the Greek. All this obviously increases, not diminishes, its value as a source of textual criticism. The following monograph seeks to use it in this sense and this alone. In making the following collation with the Greek text I have borne in mind the following canons:

1. The value of a version which is to be used as a manuscript in order to fix the ancient Greek text depends (*a*) on its antiquity ; (*β*) on our being able to get at the bed-rock of the version. As regards the Armenian Plato we are sure of both. Unlike the old Armenian versions of Aristotle, which were used as school-books all through the dark ages, the version of Plato seems never to have been tampered with or corrected from Latin versions brought to the East by the Franks. The only corruptions to be discounted are due not to attempts to mend the text but to the ignorance of copyists.

2. We must not infer, because a word or passage in the Greek is omitted in the Armenian, that it was absent in the original Greek text which the translator used. But if we find the same lacuna in a representative Greek codex and there be no similar ending (homoioteleuton) to explain the omission, then we may be certain that it was not in the translator's Greek. Thus the passage 12 B, p. 18, ll. 25–27, ἐγὼ οὖν—ἔνθα καὶ αἰδὼς is omitted in the Armenian and also in the best manuscripts. The fact that the words ἔνθα καὶ αἰδὼς precede the passage omitted explains the omission in both cases, and does not compel us to infer that the translator had before him a text from which the passage was absent, especially as he habitually slips passages in his version wherever similar endings occur. On the other hand, in 11 B, p. 17, l. 17, ἀεὶ is omitted alike in the Armenian and in the represen-

tative Codex Δ (vide M. Schanz, Studien zur Geschichte des Platonischen Textes, p. 68). Here we are at once sure that *del* was absent from the translator's Greek text. It could not be lacking in both by a mere coincidence. Mutatis mutandis the same remark applies to changes of order. Before attaching value to them we must be certain that they are not mere devices of interpretation and also discover them in a good Greek codex.

The manuscripts of Plato, at least for the first six tetralogies of Thrasyllus, fall into two well defined families, a better and a worse. Under his text of the Euthyphro Schanz gives the readings of three codices of the better class and of one of the worse. The three former, which he calls B C D, are respectively the great Clarkian MS of the Bodleian—C the Tübingen MS, D the Venice Codex 185; the representative of the worse family is the Venice Codex 184 of Bessarion, called by Schanz E. In his Studien, already referred to, Schanz published a collation of 12 MSS of the worse family, which itself falls into two sub-families, one better and one worse than the other. The codex of Bessarion, E, of which he prints the readings in his edition of the Euthyphro, represents and heads the worse sub-family. The better sub-family consists of only three MSS, which he quotes as Δ r p. The following scheme makes clear our resources for fixing the text so far as they consist of Greek MSS:
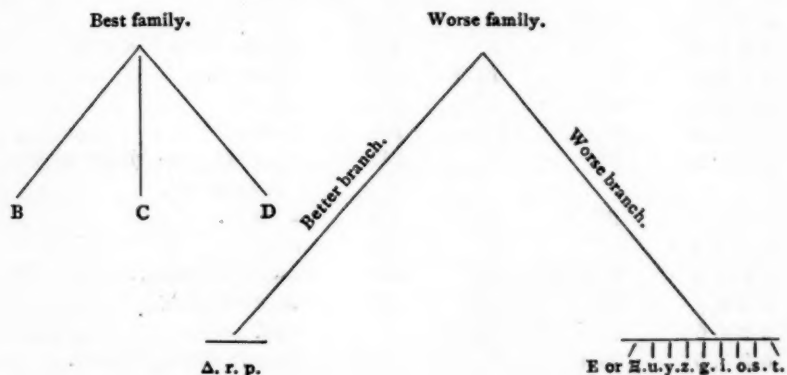


There are in the Euthyphro about 130 cases of conflict between the four codices B C D E, where it is possible to determine through the medium of the Armenian Version which reading of which codex stood in the Greek text used by the translator. These cases are presented singly in the following table. The first column

gives the reference to page and line of Schanz's edition. The second specifies with which manuscript or manuscripts the Armenian Version of the passage agrees. The third column specifies the Greek text or hand which in the passage in question the Armenian rejects. The fourth specifies the Greek text adopted by Schanz in the passage and embodied in his printed text. The fifth gives the actual reading implied by the A. T., and adds any remark which the passage calls for.

| Page and Line of Schanz' Ed. | Arm. Endorses. | Arm. Rejects. | Schanz Adopts. | Reading of Arm. and Remarks. |
|---|---|---|---|---|
| 2 A 1, 3 | BCD | E | BCD | σοί γε. |
| 2 B 1, 8 | BCD | E | BCD | γὰρ without που. |
| 2 B 1, 8 | BCEd | D | BCEd | ἐκεῖνό γε. |
| 2 B 1, 8 | BCD | Ed | BCD | σὺ without γε. |
| 2 B 1, 15 | BCD | Ec | BCD | τῶν δήμων. |
| 3 B 2, 25 | BCD | E | BCD | Order: γάρ με ποιητὴν εἶναι. |
| 3 B 3, 1 | BCDE | E | E | διαβάλλων or διαβαλὼν. |
| 3 C 3, 6 | BCD | E | BCD | πᾶσι without καί. |
| 3 D 3, 22 | BCE | D | BCE | σαυτοῦ. |
| 3 E 3, 24 | Ebcd | BCD | Ebcd | σπουδάσονται. |
| 3 E 3, 24 | BCD | E | BCD | ὅπη. |
| 3 E 3, 26 | E | BCD | BCD | ἀλλ' οὐδὲν without ἴσως ἔσται. |
| 4 B 4, 17 | BCD | Ed | BCD | ἐπιτυχόντος without εἶναι. |
| 4 B 4, 20 | BCD | E | BCD | δὲ δή. |
| 4 B 4, 22 | BCD | E | BCD | Omits τῷ πατρί. |
| 4 B 4, 25 | BCD | E | BCD | δεῖν. |
| 4 D 5, 15 | CDE | B | CDE | ταῦτα. |
| 4 E 5, 28 | BCD | E | BCD | Order: εἴη, ὦ Σώκρατες. |
| 5 A 6, 9 | E | BDc¹ | BDc¹ | Omits δή. |
| 5 B 6, 11 | Ec¹d | BD | BD | καὶ ἐμέ. |
| 5 C 6, 21 | Ec¹ | B D | BD | γένοιτο. |
| 5 C 6, 25 | BD | E | BD | οὕτως ὀξέως καὶ ῥᾳδίως, without ἀτέχνως καί. |
| 5 C 7, 1 | BD | Ec¹ | BD | ὁ νῦν δή. |
| 5 D 7, 4 | BE | D | BE | αὐτό. |
| 5 D 7, 9 | Ebc¹d | BD | BD | καὶ τί τὸ ἀνόσιον. |
| 6 B 8, 5 | Ec¹ | BD | BD | οἱ γε καὶ αὐτοί. |
| 6 B 8, 6 | B | DEc¹ | B | ἡγεῖ. |
| 6 B 8, 6 | BCD | E | BCD | Order: οὕτως γεγονέναι. |
| 6 B 8, 9 | BD | Ec¹ | BD | οἱ πολλοί. |
| 6 B 8, 11 | BD | Ec¹ | BD | ἐχθρας γε. |
| 6 B 8, 12 | Ec¹ | BD | BD | A. T. omits τε after λέγεται. |
| 6 C 8, 20 | Eusebius | BDE | BDE | θεῶν. |
| 6 D 9, 2 | BD | Ec¹d | Ec¹d | ἐστιν ὅσια. |
| 6 E 9, 8 | B | D | B | ἤ. |
| 6 E 9, 8 | BD | c¹ | BD | οὐ μνημονεύεις. |

| Page and Line of Schanz' Ed. | Arm. Endorses. | Arm. Rejects. | Schanz Adopts. | Reading of Arm. and Remarks. |
|---|---|---|---|---|
| 7 A 9, 20 | BD | Ec¹d | BD | ἀληθῶς without ὡς. |
| 7 B 10, 2 | BD | Ec¹ | BD | Order: ὦ Εὐθ. καὶ δ. ἀ. |
| 7 C 10, 13 | BDc¹ | E | BDc¹ | ἐλάττονος without τοῦ. |
| 7 C 10, 14 | Ec¹d | DB | D | τὸ μετρεῖν. |
| 7 C 10, 22 | ec¹ | BDE | ec¹ | εἶμεν. |
| 7 C 10, 22 | BE | D | BE | ὀργιζοίμεθα. |
| 7 C 10, 22 | BE | D | BE | οὐ δυνάμενοι. |
| 7 D 10, 26 | d | BDE | BDE | ἐχθροί γε. |
| 7 D 11, 2 | BD | Ec¹d | BD | διὰ ταῦτα without αὐτά. |
| 7 D 11, 2 | BE | D | BE | διαφέροιντ' ἂν. |
| 8 A 11, 18 | Dc¹ | BEd | | ταῦτα. |
| 8 A 11, 26 | c¹ | BED | BED | Omits ἐστιν. |
| 8 C 12, 15 | Ebc¹d | BD | Ebc¹d | οὐ δεῖν. |
| 8 D 12, 22 | Ec¹d | BD | Ec¹d | ἐκεῖνο. |
| 8 D 12, 22 | Ec¹bd | BD | Ec¹bd | Retains words ὡς οὐ τὸν— ἀμφισβητοῦσι. |
| 8 D 12, 27 | BD | Ec¹ | BD | στασιάζουσι without τε. |
| 8 D 12, 28 | E | BD | BD | σός ἐστι. |
| 8 D 12, 28 | BD | E | BD | Order: ἀλλήλους ἀδικεῖν. |
| 8 E 13, 1 | BE | D | BE | λέγειν. |
| 8 E 13, 8 | BDc¹ | E | BDc¹ | οἱ without καὶ. |
| 8 E 13, 8 | BDE | c¹ | BDE | Order: φασὶν αὐτὴν. |
| 9 B 13, 21 | Ebc¹d | BD | Ebc¹d | κἂν. |
| 9 C 14, 7 | BD | Ebc¹ | BD | τούτου without μὲν. |
| 9 D 14, 8 | bd | Ec¹d | bD | εἰ without καὶ. |
| 9 D 14, 9 | BD | Ec¹d | Ec¹d | τοῦτο ὃ. |
| 9 D 14, 9 | BDc¹ | E | E | ἐπανορθούμεθα. |
| 9 E 14, 19 | BD | Ec¹ | BD | πάντες οἱ. |
| 9 E 14, 21 | Ebc¹d | BD | Ebc¹d | εἰ. |
| 9 E 14, 22 | BD | E | BD | ἡμῶν τε. |
| 9 E 14, 23 | BD | E | BD | Retains οὕτω—ἔχειν. |
| 9 E 14, 24 | DE | B | DE | ἤ. |
| 10 A 15, 5 | DE | B | DE | ἤ. |
| 10 A 15, 10 | BE | D | BE | ἤ. |
| 10 B 15, 16 | DE | B | DE | ἤ. |
| 10 B 15, 21 | B | DEc¹ | B | ὁρώμενον without γε. |
| 10 C 16, 2 | BD | E | BD | Order: ἢ πάσχον τι ὑ. του. |
| 10 D 16, 9 | BCD | | | ἀλλ' ὅτι. |
| 10 D 16, 9 | E | BCD | BCD | ὑπὸ τῶν θεῶν. |
| 10 D 16, 14 | BCD | E | BCD | Omits ὦ Εὐθύφρον. |
| 10 D 16, 16 | BCD | E | BCD | διότι γε. |
| 10 D 16, 16 | E | BCD | BCD | ὑπὸ τῶν θεῶν. Here Hirschig adopts E. |
| 10 D 16, 11–13 | BDE | C | BDE | A. T. retains ἢ δι'—ἐστιν. |
| 10 E 16, 25 | CDE | B | CDE | ἤ. |
| 10 E 16, 27 | E | BCD | BCD | τῶν θεῶν. |

| Page and Line of Schanz' Ed. | Arm. Endorses. | Arm. Rejects. | Schanz Adopts. | Reading of Arm. and Remarks. |
|---|---|---|---|---|
| 10 E 16, 28 | Ebd | BCD | Ebd | αὐτῷ. |
| 10 E 16, 32 | Eb | BCD | Eb | * τὸ ὅσιον. |
| 11 A 17, 9 | BCE | D | BCE | λέγειν. |
| 11 A 17, 10 | E | BCD | BCD | τῶν θεῶν, which Hirschig adopts. |
| 11 B 17, 17 | BCD | Ecb | Ecb | προθυμώμεθα. |
| 11 B 17, 20 | BCD | E | BCD | Order : ἔοικεν εἶναι Δ. |
| 11 C 17, 21 | E | BCD | BCD | Order : ἐγὼ αὐτά. |
| 11 C 17, 26 | BDE | C | BDE | ἄλλου. |
| 11 C 17, 30 | BCD | E | BCD | ἐγώ without γε. |
| 11 D 18, 4 | E | BCD | BCD | Order : μοι τοῦτο. |
| 11 E 18, 10 | BDE | C | BDE | προαποκάμῃς. |
| 12 A 18, 18 | BDE | C | BDE | εἰ. |
| 12 B 18, 25 | BCD | E | E | Omits ἐγὼ οὖν—αἰδώς. |
| 12 B 19, 1 | BCD | E | BCD | Retains πολλά. |
| 12 C 19, 11 | E | BCD | E | δέος αἰδοῦς. |
| 12 C 19, 13 | B | E | B | ἐπει. |
| 12 C 19, 17 | CDE | B | CDE | ἤ. |
| 12 D 19, 18 | BDE | C * | BDE | Retains μόριον—ὅσιον. |
| 12 D 19, 20 | BCD | E | BCD | Retains μοι. |
| 12 D 19, 22 | BCD | E | BCD | Retains ὡς. |
| 12 D 19, 26 | Eb | BCD | Eb | ἤ. |
| 13 A 20, 17 | BCD | E | BCD | ἀλλὰ ὁ. |
| 13 B 20, 22 | BCD | E | BCD | δὲ without γε. |
| 13 B 20, 24 | BDE | C | BDE | Retains δή. |
| 13 C 21, 4 | BDE | C | BDE | ἤ. |
| 13 C 21, 7 | CDEb | B | B | ἀπεργάζῃ. |
| 13 C 21, 9 | BDE | C | BDE | τοῦτο. |
| 13 D 21, 17 | BCD | Ecd | BCD | ᾗπερ. |
| 13 D 21, 21 | BCD | C | BCD | Retains ἤ. |
| 13 D 21, 25 | BCE | D | BCE | Omits οὐκ εἰς ὑγ. οἱ. ἐγ. |
| 13 E 21, 30 | BDE | C | BDE | Retains ὑπηρετικὴ—ἀπεργασίαν |
| 13 E 22, 1 | E | BCD | BCD | Omits γε. |
| 13 E 22, 4 | BDE | C | BDE | Retains δή. |
| 14 A 22, 10 | DCE | BCDE | | ἤ. |
| 14 A 22, 17 | E | BCD | BCD | ἀπεργασίας. |
| 14 B 22, 21 | BCD | E | BCD | ἐπίστηται. |
| 14 C 22, 29 | B | CDE | CDE | ᾔεισθα. |
| 14 C 22, 29 | BCD | E | BCD | ἱκανῶς. |
| 14 C 22, 31 | C | BDE | C | δὲ. |
| 14 C 22, 31 | Ed | BCD | Ed | ἐρωτῶντα—ἐρωτωμένω. |
| 14 D 23, 15 | BCD | E | BCD | τὸ without τό γε. |
| 14 E 23, 20 | BDE | C | BDE | που. |
| 15 B 24, 5 | E | BCD | BCD | Order : τὸ ὅσιον, ὦ Εὐθ. |
| 15 B 24, 14 | BCD | E | BCD | Retains γε. |
| 15 B 24, 14 | Ed | BCD | Ed | περιόντας. |

| Page and Line of Schanz' Ed. | Arm. Endorses. | Arm. Rejects. | Schanz Adopts. | Reading of Arm. and Remarks. |
|---|---|---|---|---|
| 15 C 24, 17 | BDE | C | BDE | ὅσιον. |
| 15 C 24, 18 | CDE | B | CDE | ἢ. |
| 15 C 24, 18 | BCD | E | BCD | οὐ. |
| 15 C 24, 20 | BDE | C | BDE | Retains τὸ. |
| 15 C 24, 24 | BCD | E | E | ὁμολογοῦμεν. |
| 15 C 24, 28 | BCD | E | BCD | ἐστι τὸ. |

Thus, out of 130 cases of conflict mainly between the better family of manuscript represented by B C D on the one hand and Ec[1] on the other, the Armenian Version endorses the Clarkian Codex B in all but 45 cases. In 25 out of these 45 variations from B the modern editor Schanz also finds himself compelled to reject the reading of B. In two more passages, 17, 10 and 16, 16, Hirschig rejects B, and to be consistent must reject B in yet two other passages, for why should he add τῶν in 17, 10 and 16, 16 against the authority of B and not add it also in 16, 9 and 16, 27? In one case, 8, 20, the A. T. follows Eusebius. Thus we are left with but 15 cases in which the Armenian is unconfirmed in its rejection of B by a competent authority. Of these 15 cases 3 are very trifling changes of the order of words, to which one would attribute no significance if they were not reflected in a Greek codex; 4 more are omissions of which the same must be said; the rest are rather trifling changes or additions. In all its really significant departures from B the Armenian follows—if Schanz' judgment be sound—the true text, e. g. in preferring 3, 24 σπουδά-σονται to σπουδάζοντας, 10, 14 μετρεῖν to μέτριον (Schanz reads μέτρον), 10, 22 εἶμεν to ἦμεν, 12, 15 οὐ δεῖν to οὐδὲν, 12, 22 ἐκεῖνο to ἐκεῖνοι, 13, 21 κἂν to καὶ, 14, 21 εἰ to ἢ, 16, 28 αὐτῷ to αὐτῶν, 16, 32 ὅσιον to θεῖον, which seems to have stood in B, 19, 11 δέος αἰδοῦς to αἰδὼς δέους, 22, 31 ἐρωτῶντα—ἐρωτωμένῳ to ἐρῶντα—ἐρωμένῳ, 24, 14 περιιόντας to περιόντα. The conclusion forces itself upon us that the Armenian Version represents a text which belonged wholly to neither of the two families into which Schanz classifies the MSS of Plato, but which in the main embraced the good and avoided the bad points of both families. It seems to represent a text which, judged, if not by time, at least by order of derivation, is a very ancient one.

Martin Schanz appends to his Studien zur Geschichte des Platonischen Textes a collation of 12 manuscripts of the inferior family. This collation includes under the symbol ⲍ the readings —already noticed—of E, which in his edition of the four dialogues, Euthyphro, Apologia, Crito, Phaedo, he chooses as the represen-

tative of the worse family. This collation supplies a fresh touch-
stone by which to test the quality of the Armenian Version.
Roughly it records about 325 variations of these inferior MSS from
the better family B C D, such as would reflect themselves in the
Armenian translator's version ·had they stood in his text. Of
these 325 variations many are variations of the Codex E and have
been already mentioned. Of the entire number about 40, alien
alike to Codex B and to Schanz' text, can be verified in the
Armenian.

It would be to go too much into detail to enumerate the 280
odd variations of this inferior family from the Clarkian family,
from which the Armenian Version is free. But the following is a
full list of the 40 readings of these inferior codices which,
not being adopted by Schanz, can be detected in the Armenian.
The notation of MSS is that of Schanz, Studien, p. 68. But for
Ξ of his Studien is substituted the letter E by which he calls Ξ in
his edition.

| Page and Line of Schanz' Ed. | Reading of A. T. | Reading of Schanz. | Name of Inferior MS followed by A.T. |
|---|---|---|---|
| 1, 13 | τὸν ἄνδρα, ὦ Εὐθύφρον. | ὦ Εὐθύφρον, τὸν ἄνδρα. | p. |
| 1, 16 | τιν' ἐν νῷ (doubtful). | τινα νῷ. | EoΔ. |
| 2, 3 | ὡς ἔμοιγε δοκεῖ (doubtful). | ἔμοιγε δοκεῖ. | Δuyzgrps. |
| 2, 17 | ὥστε. | ὡς γε. | igy. |
| 3, 12 | εἴτε (doubtful). | εἴτ' οὖν. | i. |
| 3, 26 | ἀλλ' οὐδὲν. | ἀλλ' ἴσως οὐδὲν ἔσται. | E. |
| 4, 1 | ἔστι δέ σοι. | ἔστι δὲ δή σοι. | Δ. |
| 5, 3 | τὸ τοιοῦτο or τι τοιοῦτο. | τῷ τοιούτῳ. | y. |
| 5, 5 | πελάτης (doubtful). | πελάτης τις. | z. |
| 5, 28 | οὐδὲν γάρ μοι (probably). | οὐδὲν γὰρ ἄν μοι. | Δrp. |
| 6, 1 | διαφέρει (doubtful). | διαφέροι. | o. |
| 7, 7 | καὶ τί τὸ ἀνόσιον. | καὶ τὸ ὅσιον. | EΔ et rel. |
| 8, 5 | οἵ γε καὶ αὐτοὶ (doubtful). | οἵ γε αὐτοί. | plerique. |
| 8, 19 | θεῶν. | θείων. | Δ. |
| 9, 3 | καὶ γὰρ ἐστιν ὅσια. | καὶ γὰρ ἐστι. | Δ, but so also Codd. BD. |
| 9, 26 | ὁ θεομισὴς ἄνθρωπος. | ὁ θεομισὴς. | o. |
| 9, 27 | ἀλλὰ ἐναντιώτατον (doubt-ful). | ἀλλὰ τὸ ἐναντιώτατον. | Δyg. |
| 10, 18 | βαρυτέρου καὶ (doubtful). | βαρυτέρου τε καὶ. | zo. |
| 10, 27 | ἀλλήλοις γιγνώμεθα. | ἀλλ. γιγνόμεθα. | p. |
| 10, 26 | ἐχθροί γε. | ἐχθροί. | Δyg. |
| 11, 26 | καὶ θεομισὲς. | καὶ θεομισές ἐστιν. | i. |
| 12, 9 | διδόναι δίκην. | δίκην διδόναι. | E. |
| 12, 17 | πάντες γε. | πᾶν γε. | Δ. |
| 12, 28 | σός ἐστι. | σός. | Ez. |

| Page and Line of Schanz' Ed. | Reading of A. T. | Reading of Schanz. | Name of Inferior MS followed by A.T. |
|---|---|---|---|
| 12, 29 | ἐκεῖνό γε (doubtful). | ἐκεῖνό γε δήπου. | Δ. |
| 13, 5 | ἀλλ' ἕκαστον—τῶν πραχθέντων is omitted in Arm. | ἀλλ' ἕκαστον—τῶν πραχθέντων. | Δ. |
| 13, 13 | πάντες οἱ θεοί. | πάντες θεοί. | Δο. |
| 13, 27 | ταῦτα. | τὰ τοιαῦτα. | Δ. |
| 13, 29 | μου (doubtful). | γέ μου. | ο. |
| 14, 1 | ὅτι μάλιστα. | εἰ ὅ τι μάλιστα. | r. |
| 15, 18 | τὸ ἀγόμενον. | τὸ ἀγόμενον δή. | Δr. |
| 15, 21 | ὁρώμενον ἐστιν. | ὁρώμενόν γε ἐστιν. | Δ, but so also B. |
| 15, 29 | οὐ ξυγχωρεῖς. | ἢ οὐ συγχωρεῖς. | Δ. |
| 16, 9 | ἀλλ' ὅτι. | ἄλλο τι. | Δ et plerique So BD. |
| 16, 16 | τῶν θεῶν. | θεῶν. | E &Hirschig |
| 16, 27 | τῶν θεῶν. | θεῶν. | Egi. |
| 17, 10 | τῶν θεῶν. | θεῶν. | Egi and Hirschig. |
| 17, 17 | ἡμῖν. | ἡμῖν ἀεὶ. | Δ. N. B. also that Codd. BCD have ἡμῖν ἀεὶ and E ἀ. ἡ. |
| 17, 28 | ἐμοὶ δοκεῖ. | ἐμοὶ δὲ δοκεῖ. | Δ. |
| 17, 29 | Omits ὦ Σώκρατες. | | p. |
| 18, 3 | δὲ πρὸς αὖ τοῖς or δὲ αὖ πρὸς τοῖς. | δὲ πρὸς τοῖς. | Δ. |
| 18, 19 | πλούτου τοῦ τῆς σοφίας. | πλούτου τῆς σοφίας. | Δ. |
| 18, 20 | οὐ χαλεπὸν. | οὐδὲ χαλεπὸν. | r. |
| 19, 13 | ἔπει γάρ μοι νῦν γε (perhaps omit also γάρ). | ἔπει γάρ που νῦν γε. | Δ. |
| 20, 3 | μέρος. | τὸ μέρος. | s. |
| 20, 4 | εὐσεβές τι or less probably τὸ εὐσεβὲς. | εὐσεβές τε. | phasτι. |
| 20, 24 | ἡ εὐσέβεια. | εὐσέβεια. | r. |
| 22, 1 | κάλλιστα φῇς (doubtful). | κάλλιστά γε φῇς. | ΕΔ plerique. |
| 22, 17 | ἀπεργασίας. | ἐργασίας. | E plerique. |
| 22, 30 | ἱκανῶς ἂν παρὰ. | ἱκανῶς ἂν ἤδη παρὰ. | z. |
| 22, 31 | ἀνάγκη τὸν. | ἀνάγκη γὰρ τὸν. | γὰρ in ras. p. |
| 23, 7 | ἡ ὁσιότης. | ὁσιότης. | Δygo. |
| 24, 5 | τὸ ὅσιον, ὦ Εὐθύφρον. | ὦ Εὐ. τὸ ὅ. | E. |
| 24, 24 | ὁμολογοῦμεν. | ὡμολογοῦμεν. | Δ plerique. |

There were 130 cases where B is at variance with the MSS C D E used by Schanz in the apparatus criticus of his published text of the Euthyphro. In 45 of these cases the Armenian rejected the reading of B. There are another 325 cases of variance between B and the inferior family of MSS. Deduct from this 325

cases 78 which are cases in which it is E which varies from B, and we have left roughly 250 test cases of variance between B and the MSS of the inferior family, E excepted. In 28 out of these 250 test cases the Armenian varies from B, and of this residuum of 28 cases there are some 15 in which it is with Codex Δ that the Armenian Version agrees. The character of these cases of agreement between the Armenian and Δ goes to prove the most intimate connexion between Δ and the text from which the Armenian Version was made. The omissions in 13, 5, 15, 29 and 17, 17, the readings 8, 19 θεῶν, 12, 17 πάντες γε, 13, 27 ταῦτα, 19, 13 μοι for που, and the additions in 18, 3 αὖ and 18, 19 τοῦ are found in no other codex than Δ.

On the other hand it must be held in mind that there are characteristic vices in Δ from which the Armenian Version is free. Out of 75 heretical readings of Δ of a kind to be recognized through the medium of the Armenian, 22 can be more or less certainly recognized, of 53 it is certain that they were not in the Armenian translator's Greek. His text had close affinities with Δ, yet is free from most of its faults. Probably Δ is a carelessly written descendant of that text.

The points of contact between the A. T. and the codices p and r, which with Δ form the better subdivision of the inferior class of Platonic manuscript, are also significant, if few. p preserves the order followed by the A. T. in 1, 13, has γιγνώμεθα in 10, 27, omits ὦ Σώκρατες in 17, 29 and ἂν in 5, 9, has τι in 20, 4, and has γὰρ in rasura in 22, 31; r omits εἰ in 14, 1, δὴ in 15, 18, ἥ in 20, 24, ἂν in 5, 9.

Thus far our task has lain in verifying in the Armenian readings which it has in common with one or more of the existing Greek books. It is time now to enumerate the characteristics of the Version which are peculiar to itself and cannot be traced in any Greek codex. Here we tread on less secure ground, for it is as a rule easy to say which of two or more rival readings preserved in the Greek books the Version represents, but where no Greek book gives us anything to correspond to the reading of the Version it often needs no small conjecture to say what reading the Version must represent, and the difficulty is the greater on account of the frequent and obvious corruptions which beset the Armenian text itself. One feels that if there are so many copyist's errors in it which are ready of detection, how many more must there not be which are not, and as there exists but one copy of the Armenian in the world we cannot correct it from itself.

It is best to classify the peculiarities of the A. T. which are not paralleled in the Greek books collated by Schanz under three heads, of omissions from, additions to, and positive alterations of, the Greek text.

The omissions explicable as due to homoioteleuton are the following:

4 D 5, 16 ὑπὲρ τοῦ ἀνδροφόνου.

7 E 11, 14–17 ταὐτὰ δέ γε—οὕτω, where the eye has slipt on from ταὐτὰ to ταῦτα.

10 B 15, 23 ἀλλὰ διότι ἄγεται.

11 E 18, 13, 14 ἔμοιγε—δίκαιον ὅσιον.

12 B 18, 25–27 ἐγὼ οὖν—μοι εἶναι. It has already been remarked that this lacuna likewise occurs in Codd. B C D. But it may have arisen independently in the Version. It is not found in Δ.

15 B 24, 7–9 οἶμαι ἔγωγε—θεοῖς φίλον.

Omissions not so explicable are:

2 A 1, 3 τις after δίκη.

2 C 2, 3 ἥντινα.

2 C 2, 7 τις after σοφός.

3 A 2, 14 ἴσως after Μέλητος.

3 A 2, 16 δῆλον ὅτι.

3 A 2, 22 καὶ after τί.

3 B 2, 26 δ' before ἀρχαίους.

3 B 3, 2 τοι after ἐμοῦ γάρ.

3 C 3, 9 τοι after 'Αθηναίοις γὰρ.

3 C 3, 11 καὶ after ὃν δ' ἂν, but the passage is corrupt in the A. T.

3 D 3, 16 ἴσως before γὰρ σὺ and μὲν following.

3 D 3, 20 ἂν after προστιθεὶς.

3 D 3, 21 δὴ after ὃ νῦν.

4 B 3, 21 ἂν after οὐ γάρ.

4 C 5, 2 γὰρ after ἴσον.

4 D 5, 12 καὶ before ἀποθάνῃι.

4 D 5, 15 καὶ before ἀγανακτεῖ.

4 D 5, 19 γε after ἀνδροφόνου.

4 E 5, 23 σὺ δὲ before δὴ πρὸς Διός.

5 A 6, 4 τῆς γραφῆς before τῆς πρὸς M.

5 A 6, 6 καὶ before ἐν τῷ ἔμπροσθεν.

5 A 6, 9 δὴ before γέγονα.

5 E 7, 16 σοι before ἐρῶ.

6 A 7, 25 τε after περί.

6 B 8, 10 ἐν before τοῖς θεοῖς.

6 C 8, 21 μὲν after ταῦτα.

6 D 9, 5 ἐκεῖνο after ἀλλ'.

6 E 9, 13 μὴ before τοιοῦτον.

7 A 9, 27 οὐχ οὕτως.

7 D 10, 25 οὐ after ἆρα.

7 D 10, 29 ἀλλ' before ἔστιν αὕτη.

7 E 11, 5 καὶ ἄδικα BDEc¹ also omit.

7 E 11, 8 ἦ γάρ.

8 B 12, 2 ἕτερος due to homoioteleuton.

8 E 13, 9 ἆρ' οὐχ οὕτω;

9 A 13, 14 θητεύων.

9 C 13, 31 σου before ἐνενόησα.

9 C 14, 6 ἄρτι.

9 D 14, 15 δὴ after ἀλλὰ σύ.

9 E 14, 16 οὕτω ῥᾷστα.

9 E 14, 18 ἔγωγε.

9 E 14, 18 τὸ before ὅσιον " quod et inclusit Hirschig."

10 B 15, 22 τὸ ἐναντίον.

10 B 15, 27 τι before πάσχει.

11 A 17, 5 ἐστὶν before οἷον, an omission due to a copyist's error.

11 C 17, 25 γὰρ after σοαὶ, cp. 22, 31.

12 A 18, 23 Ζῆνα δὲ—ἐθέλεις εἰπεῖν.

12 B 19, 4 γε after αἰδώς.

12 B 19, 5 ὅστις.

12 C 19, 6 ἅμα.

12 C 19 8 ἆρ' before ὀρθῶς.

12 D 19, 22 δὴ after δεῖ.

13 A 20, 12 οὐ before πᾶς. This omission can be explained as a copyist's error.

13 B 20, 28 τινί ἐστι.

13 B 20, 30 ὠφελοῦνται καί.

13 E 22, 1 γε before θεῖα. The γε before φῂς is also omitted with confirmation from Greek codices.

14 A 22, 9 ὅτι before νίκην, but the whole sentence is recast in the A. T.

14 A 22, 13 ἐστιν before τῆς ἀπεργασίας.

14 B 22, 19 πλείονος.

14 B 22, 19, 20 ἐστιν ἀκριβῶς—τόδε μέντοι.

14 B 22, 22 τὰ before ὅσια.

14 B 22, 23 τῶν πόλεων.

14 B 22, 24 δὴ after ἁ.

14 C 22, 30 ἤδη.

14 C 22, 31 γὰρ after ἀνάγκη, cp. 17, 25.

14 D 23, 9, ὦ Σώκρατες.

15 A 24, 3 καὶ γέρα. It is noticeable that for γέρα one of the best of the inferior codd. reads δῶρα and the second hand in D writes γρ. καὶ δῶρα.

15 D 24, 30 νῦν before εἶπε.

15 E 25, 10 ποι.

The additions made by the Armenian are the following:

2 B 1, 10. After ἀλλὰ σὲ ἄλλος A. T. adds γέγραπται. A device of interpretation.

3 C 3, 7. After ἀλλ' A. T. adds ὁμόσαι, as if the Greek ran ἀλλ' ὁμόσαι ὁμόσε ἰέναι. Whether ὁμίσαι first crept in from the margin of the Greek or of the Armenian is uncertain.

3 D 3, 22. After μέλλοιεν the Arm. adds linel=γίγνεσθαι, an obscure addition, for the Armenian text without it exactly reflects the Greek, and no equivalent of it is missed in the Armenian context, unless it have something to do with the omission of ἔσται in 3 E 3, 26.

3 E 3, 24. After ἄδηλον Arm. adds παντὶ, which Wohlrab had conjecturally added in Fleckeis. Annal., Vol. 107, (1873), p. 33.

4 C 5, 4. After ἐκεῖνον the Arm. adds the gloss τὸν πράξαντα.

4 D 5, 18. After ἀπέκτεινεν the Arm. adds words which could only correspond to αἰτίῳ ὄντι. From 5, 15 ταῦτα δὴ οὖν the A. T. goes thus into Latin which aims to render exactly the Armenian: Haec igitur graviter ferunt paterque et ceteri familiares, quod ego necis reum accusem patrem, non interficientem, ut aiunt illi, neque si etiam interemerit reus est, homicida quum sit defunctus neque fas esse operam agere propter talem. This implies οὐδὲ or οὔτε instead of οὐ before δεῖν. This addition αἰτίῳ ὄντι must almost have stood in the Greek text of the translator, for he hardly had the wit to supply it as an aid to his Armenian readers.

5 C 6, 21. Before περὶ ἐμοῦ Arm. adds ἐκείνῳ, which again—judging by the general level of the Version—could not have been added by the translator, but must have stood in his Greek text. Bkkr. quotes this note of Fischer: "Tollio ad Longin. p. 131 ante περὶ ἐμοῦ excidisse videbatur ἐκείνῳ. Non credo."

5 C 7, 1. Before ἐγράψατο the Arm. adds ἐμὲ, an addition which may conceivably have come out of the translator's own head.

6 C 8, 13. After τά τε ἄλλα the Arm. adds the instrumental case of the plural relative pronoun, equivalent here to ἃ or οἷς. The circumstance that there follows the only really slovenly bit of translation in the dialogue renders the addition of ἃ suspect.

8 A 11, 23. After κινδυνεύει Arm. adds the word isk, which could only answer here to γε.

9 A 13, 14. Before ξυνδεθεὶς Arm. adds καὶ.

9 C 14, 6. Before μὴ Arm. adds τὸ, as if the Greek ran τὸ ὅσιόν τε καὶ τὸ μή.

12 C 19, 8. Before λέγειν Arm. adds τὸ.

12 E 19, 30. Before ὅσιον Arm. adds τὸ, which Hirschig has conjecturally added.

13 A 20, 11. Before περὶ θεοὺς Arm. adds τὴν, which again Hirschig had conjecturally added. From οὐ γάρ που the Arm. would run in Latin thus: "Non enim alicubi dicis quod quales quidem sunt et eae de aliis ministrationes etiam quod talis est et ea quae de diis est."

13 B 20, 28. Arm. adds τὸ before τοιόνδε, an addition which Heusde conjecturally makes, Spec. Crit. p. 7.

13 C 21, 4. Before θεραπεία Arm. adds καὶ.

13 E 21, 28. Arm. adds δῆλον ὅτι after οἰκοδόμοις γέ που, and που is rendered as an interrogative ποῦ. This addition must be an echo of δῆλον ὅτι—which is not omitted—in the preceding line.

14 B 22, 22. After τὰ ὅσια Arm. adds καὶ θεῖα. The Armenian omits τὰ before ὅσια.

14 B 22, 25. Arm. adds after ἅπαντα the word "tounsn," by which immediately before, in line 23, rendered τοὺς—οἴκους. This looks like an addition of the translator's.

15 B 24, 5. τοῖς θεοῖς is added after ἄρα ἐστίν, an echo of τοῖς θεοῖς, which is not omitted in the following line.

Lastly, we come to the positive alterations in the text:

3 E 3, 27 ἀγωνιεῖ]. The Arm. word zangites would render ἀγωνιᾷς "thou dreadest," a word which nowhere occurs in Plato.

4 C 5, 6 ἐν τῇ Νάξῳ]. The A. T. renders as if the Greek were ἐν τῇ νήσῳ "in the island."

4 C 5, 6 ἐθήτευεν ἐκεῖ παρ' ἡμῖν]. The Arm.="apud nos et hic illic laborabat." The Cod. r reads ἐκεῖνος for ἐκεῖ in this passage. It looks as if the Armenian had worked in both readings ἐθήτευεν ἐκεῖνος ἐκεῖ παρ' ἡμῖν.

5 D 7, 6 καὶ ἔχον μίαν—ἀνόσιον εἶναι]. The A. T. implies καὶ ἔχον μίαν τινὰ ἰδέαν κατὰ τὴν οὐχ (or μὴ) ὁσιότητα πᾶν ὅ τι περ ἂν μέλλῃ ὅσιον εἶναι. Here Ec'd read ἀνοσιότητα in place of ὁσιότητα.

6 B 8, 11. The A. T. takes in the order: ἔχθρας γε καὶ δεινὰς μάχας.

6 C 8, 14-16 καὶ δὴ καὶ—ἀκρόπολιν]. The Arm. renders: "et

quidem maxima Athenensium acropolis plena est tali decoratione."
Perhaps the translator did not know the meaning of πέπλος.

6 D 9, 1–8.   The A. T. puts this whole passage into the mouth
of Sokrates and does not give the words καὶ γὰρ ἔστι to Euthyphron.
It also sets ὅσια after ἐστι, and not after εἶναι.

6 D 9, 6 ἔφησθα].   The Arm. indicates οἶσθα, but is, I suspect,
corrupt.

6 D 9, 7 τά τε ἀνόσια ἀνόσια εἶναι].   The Arm. has τά τε ἀνόσια ὅσια
εἶναι.

7 A 9, 26 ff.   The speech of Sokrates ends at ἀνόσιος according
to A. T.   Then the words οὐ ταὐτὸν δὴ ἐστίν ἀλλὰ ἐναντιώτατον τὸ ὅσιον
τῷ ἀνοσίῳ are given to Euthyphron.   The words οὐχ οὕτως are omitted
and Sokrates resumes with the words οὕτω μὲν οὖν· καὶ εὖ γε φαίνεται
εἰρῆσθαι.   Then to Euthyphron are given the words δοκῶ, ὦ Σώκρατες,
εἴρηται γάρ.

Jowett omits the words οὐ ταὐτὸν—τῷ ἀνοσίῳ as insulse from the
lips of Sokrates.   Every critic arranges the interlocution differ-
ently in this passage.   The A. T. favors δὴ instead of δ' after οὐ
ταὐτὸν in l. 26.

7 C 10, 24.   The A. T. transposes καλὸν and ἀγαθὸν.

7 D 11, 1 οὐκ εἴπερ τι].   A. T. has this order: εἴπερ οὖ τι.

8 A 11, 25 ὅσιόν τε].   The Arm. sourb intch would=ὅσιόν τι,
but perhaps intch is a corruption of isk=τε.

8 B 12, 2 περὶ αὐτοῦ].   The A. T. seems to imply περὶ τοῦ αὐτοῦ.

8 C 12, 16 οὐδαμῶς τοῦτό γε].   A. T. throws these words into the
speech of Sokrates, which thus lasts from ἦ καὶ ὁμολ, l. 14, down to
ἀδικεῖν· ἦ γάρ; in l. 20.

9 A 13, 18 ἐπισκήπτεσθαι].   The Arm. seems to involve ἐπισκέ-
πτεσθαι here, which is shown in Bc¹D.   If so, it also involves ἐπισκε-
πτόμενος and ἐπισκέπτηται in Legg. IX 871 E, and ἐπισκέπτεσθαι and ἐπι-
σκέψεις in 937 B.   The reading ἐπισκηφθῇ, however, Legg. 937 B, is
sanctioned by the Arm.   The great Paris codex has ἐπισκέπτεσθαι
and ἐπισκεφθῇ in 937 B.

9 C 14, 5 τοῦτο τὸ ἔργον].   A. T. indicates τὸ ἔργον τούτῳ.

9 C 14, 5 εἴη ἄν].   The Arm. equals δόξειεν ἄν.

10 B 15, 26 ὅτι, εἴ τι].   Arm. has ὅ τι simply.

10 E 16, 31, 32.   The Armenian seems to imply as follows:
ἀλλ' εἴ γε ταὐτὸν καὶ τὸ ὅσιον ἦν, ὦ φίλε Εὐθύφρον, τὸ θεοφιλὲς, εἰ μὲν διὰ
τὸ ὅσιον εἶναι φιλεῖσθαι τὸ ὅσιον καὶ διὰ τὸ θεοφιλὲς εἶναι φιλεῖσθαι ἂν τὸ
θεοφιλές κ. τ. λ.   The second φιλεῖσθαι might depend on ὡμολογοῦ-
μεν in l. 23; the first might conceivably be used after εἰ; cp. Plato,
Politeia X 614 B.

11 C 17, 22 καὶ ἐτιθέμην]. Arm. indicates ἢ καὶ ἐτιθέμην.

11 C 17, 23 ἐμοί]. Arm. seems to involve ἐμέ.

11 E 18, 11 δοκεῖ]. Arm. indicates δόξει.

12 A 18, 20 οὐδὲ χαλεπὸν]. Arm. favors οὐ χαλεπὸν. Codex r reads οὐ here.

12 A 18 22 ὁ ποιητής]. Arm. indicates ὁ ὁ ποιητής.

12 B 19, 5 ὅστις. Arm. omits, and has καὶ or δὲ in place of it. Arm. text clearly corrupt.

12 C 19, 9. The Arm. rendering is as if the Greek were ἀλλ' ἐν μὲν αἰδοῖ instead of ἀλλ' ἵνα μὲν αἰδὼς, but the Arm. is clearly corrupt.

12 E 20, 3, 4. The A. T. renders as if τὸ before μέρος was absent and stood before εὐσεβές instead. "It seems to me, O Sokrates, that whatever is pious and holy is a part of the just."

13 B 20, 31 ἢ οὐ δοκοῦσί σοι]. Arm. indicates οὕτω δοκοῦσί σοι.

13 D 21, 22 τυγχάνει] Armenian indicates perhaps τυγχάνῃ or possibly τυγχάνοι.

14 A 22, 8, 9. Armenian takes the words καὶ γὰρ οἱ στρατηγοί ὦ φίλε after ἂν εἴποις in line 9, and omits ὅτι before νίκην.

14 A 22, 12 καὶ καλὰ]. The equivalent of the Version here would be ὅτι or ἵνα καλὰ, but it seems to be corrupt. The Gk. MSS give no hint of a variant.

15 C 24, 16 μέμνησαι]. Arm. implies μέμνημαι.

15 C 24, 21 ἄλλο τι]. Arm. has ἄλλο τί.

15 D 25, 1 εἰ ὥσπερ]. The Arm. word evs, which takes the place of εἰ, would mean ἔτι, but is probably a corruption of es=εἰ.

Our investigations, extending only to the Euthyphron, now enable us to give a very precise answer to the question: "From what sort of text was the Armenian Version of Plato made?"—even though we know nothing for certain of the time and place of its origin. It was made from a text from which the Codex Vaticanus Δ is more or less remotely derived. This codex Δ consists of two volumes written in the twelfth century on parchment, and is, except for the five dialogues, Euthyphro, Apology, Crito, Phaedo and Gorgias, a mere copy of the great ninth century Codices of the Bodleian and Paris Libraries. For those five dialogues, however, it bears independent witness to the text of Plato, and shows an eclectic text exclusively true to neither the better or Clarkian, nor to the worse family of manuscript. The Armenian Version shows the same eclecticism, but in estimating its worth— whatever it be—we must not forget the many vices of the Vaticanus Δ from which it is free. Thus, it does not follow Δ in reading αὐτω for αὐτῶν in 3 C, μέλλει for μέλει in 3 C, προτιθεὶς for προστιθείς in

3 D, πέζοντας for παίζοντας in 3 E, σύ, ὦ E. for σοί, ὦ E. in 3 E, διώκω for διώκων in 4 A, ἐπιτυχόντος εἶναι for ἐπιτυχόντος in 4 B, μόνον δεῖ for μόνον δεῖν in 4 B, ὦ φίλε Μέλητε for ὦ Μέλητε in 5 A, ἐμοῦ Σώκρατες for ἐμοῦ in 5 C, ἄλλῳ for ἄλλο in 5 D, μηδὲ for μηδὲν in 6 B, εὖ post ἃ λέγεις in 7 A, ἦμεν for εἶμεν in 7 C, οὐχί for ὡς οὐχί in 8 C, ἐκεῖνο ἴσως for ἐκεῖνο ἴσως ἀμφισβητοῦσιν θεοί in 8 D, ἐπὶ πάνυ for ἐπεὶ πάνυ in 9 B, καὶ ἀνόσιον for καὶ τὸ ἀνόσιον in 9 C, καὶ περὶ τοῦ ἀνοσίου for καὶ τοῦ ἀνοσίου in 9 D, ἀποδεχόμεθα for ἀποδεχώμεθα in 9 E, ὅσὸς ὁ λόγος for ὁ σὸς λογος in 10 D, προθώμεθα ἢ ὑποθώμεθα in 11 B (where Arm. has προθώμεθα), τὰ ἐν λόγοις for τὰ ἐν τοῖς λόγοις in 11 C, ἐπεὶ οὐκ ἔστιν for ἐπεὶ ἔστιν in 12 B, τὴν τῶν θεῶν for τὴν τῶν θεῶν θεραπείαν in 12 E, λέγωμεν γάρ που for λέγομεν γάρ που in 13 A, δῆλον ὅτι for δῆλον γὰρ ὅτι in 13 E, προθύμως for πρόθυμος in 14 B. This list might no doubt be prolonged by a careful scrutiny of the Codex Δ, but it is enough to show that the original of the Armenian Version was no transcript of Δ, but an earlier and more correct text from which Δ has descended. A comparison with Δ of the Armenian Version of the Apology will doubly confirm this conclusion. The Version cannot be later than Grigor Magistros, Duke of Mesopotamia, who died in A. D. 1058, and by whom it was possibly made. At any rate this writer in his letters claims to have translated the Timaeus and Phaedo. A certain interest would attach to the Armenian, if for no other reason, because it is not every translation which enables you to discern so clearly the lineaments of the original from which it was made. If it was made early in the eleventh century—which is the latest date which the fortunes of Armenian literature permit us to assign to it—it may well have been made from a copy of Plato which was 100 years old. It is, therefore, not rash to assume that it represents a text as old as the Clarkian Codex. The Codices C D are so closely related to the Clarkian that they are hardly independent witnesses to the text. It may therefore be claimed for the Armenian that, so far as it goes, it is, after the Clarkian Codex, the oldest independent witness to the text which we possess. From this point of view the additions it implies in the Greek merit consideration. Some of them, notably παντὶ in 3 E and ἐκείνῳ in 5 C, τὸ before ὅσιον in 12 E, τὴν before περὶ θεούς in 13 A, τὸ before τοιόνδε in 13 B, had already been made by conjecture. Over the omissions made in a version a doubt must always hang, especially when an omission accompanies almost every homoioteleuton as in this case. In a few passages it may be noted, however, that the Greek manuscripts do not agree about the place in a sentence of a word omitted altogether in the Armenian. Such

is the case with ἀεί in 11 B, where B C D have ἡμῖν ἀεί and
E u y z g o s t all have ἀεί ἡμῖν. In such a case ἀεί may have got
into the margin and then have been put back by one copyist into
the wrong place, and by another not at all. In this particular
passage, however, ἀεί is not likely to have stood in the margin of
the translator's text, for his rule seems to have been to render
glosses, scholia, and all additions in the margin, and in the one
manuscript preserved to us of his work they have without excep-
tion crept into the body of the text.

In a few cases I have, in recording a variation based on the
Armenian, added a note expressive of my conviction that it
is doubtful. Thus, in Schanz, p. 5, l. 28, I feel almost sure that
ἄν was not in the translator's Greek, because Δ r p also omit it;
but there are many passages where the Greek optative with ἄν is
rendered simply by the Armenian conjunctive mood without any
attempt being made to render ἄν apart. So, again, there are a
few passages where one feels sure that the translator simply neg-
lected a γε or a τε, though as a rule he scrupulously rendered
them. In all such cases confidence must be based upon perusal
and reperusal of the Greek and Armenian together, and upon
careful comparison of the rendering of other similar passages and
expressions.

It is practically certain that the Armenian Version of Plato was
made from a minuscule codex in which the words were divided
and some few stops introduced. In the old Latin version of
Dionysius Areopagita by Scotus Erigena we find in each line
grotesque blunders due to a wrong putting together of the text of
the original. Had the Armenian Plato been translated from an
uncial we should certainly find in every sentence errors due to the
same cause. How could a translator who renders ἄδην in 11 E,
p. 18, l. 8, as if it meant hades or hell, be saved from frequent
blunders in construing the scriptio continua of an uncial codex?
We find no such blunders, and are therefore sure that in his origi-
nal the words were duly divided. This, of course, militates against
the view expressed by some Armenian scholars that the Version
may date from the seventh or even the fifth century, but it agrees
well with the hypothesis that Grigor Magistros made it about A. D.
1030. For in the Clarkian Codex, which is dated A. D. 895, the
writing is minuscule and the words divided, and the same is true
of the great Paris Codex, which seems of still higher antiquity.
But a more detailed investigation of the date of the Armenian
Version must be reserved for another paper.

FRED. C. CONYBEARE.

## IV.—ON DIGAMMA IN POST-HOMERIC IONIC.[1]

The grammarian is not to be excluded from his share in the spoils of the newly discovered Aristotelian treatise, which, as Mr. Newman has said, has something of interest for scholars of every type. He had learned from the fragment of Hypereides what a wealth of information as to contemporary pronunciation is to be gleaned from papyri. But just at present he is undergoing a lesser excitement that is peculiarly his own. The first instance of a ϝ upon Attic soil has come to light. In the Δελτίον ἀρχαιολογικόν for 1890, p. 103, in an Old Attic epigram of the sixth century, occurs the form AϝYTAR.

... ε φιλες παιδος | κατεθεκεν ⋮ καλον ιδεν | aϝυταρ ⋮ φαιδιμος ⋮ εργασα | το, which may be thus restored :

<div style="text-align:center">

σῆμα Φιλημονίδης μ]ε φίλης παιδὸς κατέθηκεν
καλὸν ἰδεῖν, aϝὐτὰρ Φαίδιμος εἰργάσατο.

</div>

After all that has been written on the subject of the abandonment of the labial spirant by the Attic dialect, one might well exclaim :

<div style="text-align:center">

χρημάτων ἄελπτον οὐδέν ἐστιν οὐδ' ἀπώμοτον
οὐδὲ θαυμάσιον.

</div>

What is the significance of this discovery, and does it throw any light upon the obscure question whether or not the Ionic dialect still retained ϝ in the post-Homeric period?

In view of the fact that this form and several cases of ϝ upon Ionic inscriptions could not be or have not been utilized in treatises bearing upon this subject, I present the following attempt at collecting the evidence and bringing the question up to date.

Like all other dialects in some period of their history, Ionic possessed ϝ.[2] It is the only dialect that generally permits

[1] Presented at the twenty-third annual meeting of the American Philological Association, held at Princeton, July, 1891.

[2] The ancient grammarians, as far as they recognize the existence of ϝ at all, testify to its presence in Ionic. Trypho (παθ. λεξ. 11, Mus. Crit. Cantab. I 34) says, προστίθεται δὲ καὶ τὸ δίγαμμα παρά τε Ἰωσι καὶ Δωριεῦσι καὶ Λάκωσιν, οἷον ἄναξ ϝάναξ, Ἑλένα ϝελένα. Cf. Priscian I 13. As the sign for six, ϝ must have been used by the Ionians. The name Στῖ is a bit of Byzantine imbecility.

compensatory lengthening to attend the disappearance of the spirant after λ, ρ, ν. The dialects of Doric texture, contrary to the generally received view, when they retained the sound long into the historical period of the language, often suffer the loss of ϝ without satisfaction. Cf. the relation of Kretan and Argive τός to τόνς. In Aiolic, assimilation of ϝ to the preceding liquid was followed by a reduction in poetry of the geminated sound. In Attic, δέρη and κόρη, στενότερος, κενότερος, μᾱνότερος surely indicate the quondam presence of ϝ.[1] But the activity of ϝ in the earliest period of the history of Ionic is indicated in other ways than by compensatory lengthening in δειρή and κούρη, στεινότερος and κεινότερος. In πελλίς, Hipponax 38 B, Phoinix of Kolophon in Athen. XI 495 C, D., we find that λϝ could be assimilated to λλ when the accent followed λϝ; and that, as in πέλιξ, the liquid alone remained when the accent preceded λϝ. See Schmidt's Neutra, p. 47. Furthermore, αϝ became αυ before a consonant, e. g. ἔκαυσα (-άμην) Hdt., κέκαυμαι, ἐκκαυσόμενος Hippokr. According to the schol. Victor. on Il. XV 421 δαυλός was a form used by the νεώτεροι Ἴωνες. Of this form there is no trace in literature, though we have δεδαυμένων in Simonides of Amorgos, fr. 30, from the base δαϝ-. Cf. δαβελός· δαλός. Λάκωνες. καύης or καύηξ in Hipponax 2, may be passed by, not so much because of its conjunction with the Aiolic ἄμμορος (Ionic ἤμορος ?), but because the form itself has not yet been explained. The latest attempt to regulate the interrelation of this form and the Homeric form κήξ, is that by Kretschmer, K. Z. XXXI 354.

### Digamma in Literature.

Traces of initial ϝ in the Ionic lyric poets (elegists and iambists) are extremely rare:

Archilochos 1: 'Ενναλίοιο ἄνακτος bears the stamp of an epic formula, though not occurring in Homer (cf. Il. II 651, XVII 211). Plutarch read 'Ενναλίοιο θεοῖο, but this is not preferable to the other reading merely because of the quondam existence of ϝ in ἄναξ. I regard the coinage of such phrases as 'Ενναλίοιο ἄνακτος by the Ionic elegists as on a plane with the imitation by the Ionic Homeridai of old-time epic formulae. Thus, in the later additions to the Iliad and the Odyssey and in the Hymns, we find instances of the apparent observance of digamma, though at the period of these poems the labial spirant was an obsolescent, if not

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[1] On an Attic κούρη, and on Μουνιχία, I may refer to my forthcoming Dialects, Introduction to Ionic, §75.

an obsolete, sound. In ἡ δέ οἱ κόμη Archil. 29, and οὐδέ οἱ γέλως
Sim. Amorg. 7₇₉, the case is different, since the metre is iambic,
which is the organ of the popular dialect. ἡ δέ οἱ σάθη, Archil. 97,
is from an epode, but the metre is also iambic. In Sim. Amorg.
7₈₀ we find

> οὐδ' ἄν τιν' εὖ ἔρξειεν, ἀλλὰ τοῦθ' ὁρᾷ

but immediately below, v. 81,

> ὅκως τιν' ὡς μέγιστον ἔρξειεν κακόν

In Mimnermos 12₉ we find in VL ἵνα οἱ θοὸν ἅρμα καὶ ἵπποι, but in
BP ἵν' ἀλήθοον, a reading which justifies Bergk's ἵνα δή. γλῶσσα δέ
οἱ διχόμυθος occurs in a fragment (42₄) of one of the μέλη of Solon,
which has also ἄνδρα ἕκαστον (42₁).

Elsewhere in the lyric poets of Ionic birth the evidence against
the presence of Ϝ is very strong.

Iambic writers, including the elegiacs and trochaics of Archi-
lochos.

Archilochos: δ' οἶνος 2₁ (el.), δ' οἶνον 4₃ (el.), διθύραμβον οἴνῳ 77₂;
ἔσσεται ἔργον 3₈ (el.), κορωνὸς ἔργων 39₂, ἐγκυρέωσιν ἔργμασιν 70₂, σὺ δ'
ἔργ' 88₂; τις ἀστῶν 9₁ (el.), μετ' ἀστῶν 63₁; Ποσειδάωνος ἄνακτος 10₁
(el. Bergk's conj.), κλῦθ' ἄναξ 75₁, Διωνύσοι' ἄνακτος 77₁, χαῖρ' ἄναξ
119₂; ἐν εἵμασιν 12₂ (el.); κατ' οἶκον 33, ἐν οἰκίη 39₁, ἐν οἴκῳ 66₂, κακὸν
οἴκαδ' 98; ἠδ'ἄτη 73; ἔωθεν ἕκαστος 83; ὀδύνῃσιν ἕκητι 84₂; πόλλ' οἶδ'
ἀλώπηξ 118; καἰόλαος (καὶ (Ϝ)ιόλαος) 119₄.

Simonides Amorg.: οὐδὲν εἰδότες 1₄, πάντα δ' εἰδέναι 7₁₃, οὐδὲν οἶδε
7₂₂ (ἐν δόμοισ' ἰδών 7₂₉), ἐν ὀφθαλμοῖσ' ἰδεῖν 7₂₂; οἱ δ' ἐτέων 1₈; ἀν' οἶκον
7₃, ἐξ οἴκου 7₆₀, λιμὸν οἰκίης 7₁₀₁, συνοικητῆρα 7₁₀₂, κατ' οἶκον 7₁₀₄, οὐδ' ἐς
οἰκίην 7₁₀₆; ἐν εἵμασιν 7₅, ἐκπεσόντες εἵμασιν 21; ἐχθροῖσιν ἴσα 7₃₆; πρὸς
ἔργον 7₄₈, δούλι' ἔργα 7₅₈, δ' ἔρδει 7₅₅, μέγιστον ἔρξειεν 7₈₂; δι' ἄστεος 7₇₄.
πᾶσιν ἀστοῖσιν 7₇₄ (ἀνθρώποις B); ἐν γυναιξὶν ἥδεται 7₉₀, θυμηδεῖν 7₁₀₃; δ'
ἕκαστος 7₁₁₂.

Hipponax: συνῴκησας 12, ἐς τῳκί᾽ ἐλθών 20₂, ᾤκει 47 (first foot);
οὐδάμ' εἶπεν 20₂, ἀνεῖπεν 45; εἴσιν ἥδισται 29₁, ῥόδινον ἡδύ 58; μοιχὸς
ἀλῶναι 74; αἱμάτια 83; Σιμώνακτος 55 B.

Ananias: καθείρξαι 3₁, κἠχέται 5₆.

Elegists.

Kallinos: ἐν δ' οἴκῳ 1₁₅.

Mimnermos: τοῖς ἴκελοι 2₃ proves nothing unless we read, as is
probable, τοῖσ' ἴκελοι; φέρετ' εἴκελος 14₁₁; ἄλλοτε οἶκος 2₁₁; δ' ἔργ' 2₁₂;
δηλεύμενος ἔργμασι 7₁; ἄσπετος ἱδρώς 5₁; Νηλήιον ἄστυ 9₁; ἀφ' Ἑσπερίδων

12₈ ; μιν ἴδον 14₂ ; βάξιος ἱέμενοι 16. Some other passages prove nothing: ἔαρος 21, ἠριγένεια 12₁₀, εἰδότες 24, ῥοδοδάκτυλος 12₃, ἔργον 14₁₁.

Xenophanes : δ᾽ οἶνος 1₅, τις οἶνον 41 ; ἀλλ᾽ εἰκῇ 21₃ ; φάσθαι ἔπος 6₈ ; τῶνδ᾽ οἶδα 7₄. ὡς οἱ 1₂₀ proves nothing.

Phokylides : περίδρομος εἶδος 3₄ ; ἐπίσταται ἐργάζεσθαι 3₇, διδασκέμεν ἔργα 13, καθήμενον οἰνοποτάζειν 11₂.

The retention of F in the elegy of Theognis is due not only to his closer touch with Homer, but also to the pressure of the local speech.

Melic poets.

From his sympathy with the Aiolic poets we might expect in Anakreon a more persistent survival of *digamma* than in other Ionic poets. But the following instances occur of forms that once possessed but have lost F: ὦναξ 21 ; οὐκ εἰδώς 4₃, Σίμαλον εἶδον 22, μ᾽ ἐσιδών 25₁, δ᾽ οἶδα 45₂, οὐδὲν εἰδέναι 75₂ ; οὐδ᾽ ἀστοῖσι 15₂ ; ψάλλω δ᾽ εἴκοσι 18 ; φ̓νοχόει 32, φέρ᾽ οἶνον 62₁, δ᾽ οἴνου 63₄, παρ᾽ οἴνῳ 63₉, πλέῳ οἰνοποτάζων 94₁ (el.) ; μεθύοντ᾽ οἴκαδ᾽ 56 ; σκύπφον Ἐρξίωνι 82₁ ; ἐπίστιον 90₄. εἴλυμα 21₆ may stand for ἐ-Fλυ-μα.

Solon may be put in evidence not merely for the absence of F from the Attic of his day and generation, but also for the attitude of the early elegy towards its models.

ἐπ᾽ ἔργμασιν 13₆₅, ὑπερήφανά τ᾽ ἔργα 4₃₁, παύει δ᾽ ἔργα 4₃₈, ὕβριος ἔργα 13₁₆, κάλ᾽[1] ἔργα 13₂₁, ἀναίτιοι ἔργα 13₃₁, μιν ἔργα 13₄₁, πολυφαρμάκου ἔργον 13₅₇, οὐδ᾽ ἔρδειν 27₁₂, ἕτερος ἔρδε 40 ; σύνοιδε 4₁₅, οὐδέ τις οἶδεν 13₆₅, δεινὸν ἰδεῖν 13₆, ἔθηκεν ἰδεῖν 13₂₂, ἐστὶν ἰδεῖν 13₂₄ ; πολυήρατον ἄστυ 4₂₁, χρόνος ἀστοῖς 10₁ ; ἔρχεται οἴκαδ᾽ ἑκάστῳ 4₂₇, εἰς μὲν ἕκαστος 11₅, ἐφ᾽ ἑκάστῳ 13₂₅, δόξαν ἕκαστος 13₃₄ ; ἔθηκεν ἄναξ 13₅₃, ἐνθάδ᾽ ἀνάσσων 19₁ ; Κύπρις ἰοστέφανος 19₄ ; ἐν ἑπτ᾽ ἔτεσιν 27₂, δέκ᾽ ἔτη 27₁₄ ; τῇ δ᾽ ἕκτῃ (?) 27₁₁ ; ἔχοντας ἤδη 36₁₂.

In 4₁₁, 13₁₂ ἀδίκοις ἔργμασι, in 13₃₆ κούφαις ἐλπίσι the short form of the dative is correct.

For οὔτι or οὔτε of the MSS Hermann, read οὔ ἑ in 13₂₇ αἰεὶ δ᾽ οὔ ἑ λέληθε διαμπερές, ὅστις ἀλιτρόν. In 13₆₇ ἀλλ᾽ ὁ μὲν εὖ ἔρδειν occurs. Both cases fail to prove the existence of F.

Cases of internal hiatus resulting from the disappearance of F and preserved in poetry for all time will be found enumerated in the paper entitled *Vowel System of Ionic* (Trans. Am. Phil.Assoc., Vol. XX, §139, 142, 162, etc.)

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[1] Bergk κάλὰ ἔργα. As the elegiac poets regard the penult of καλός as *anceps* (κᾱλόν, Solon 13₂₄), and as a substitute is necessary for the κακά of the MSS, κᾱλ᾽ is here preferable to καλά. But see Sitzler, *Studien z. d. Elegikern*, p. 7.

The disproportion[1] between the cases of the retention of Ϝ and those of its neglect is proof enough that the sound was practically dead in Asia Minor at least by the year 700 B. C. and in Attika by the commencement of the sixth century. The evidence presented by one species of lyric reacting upon that presented by another, enforces this conclusion. The cases of retention in the elegy are no matter for wonderment. It is surprising that, with all the dependence upon the *largo fiume* of epic language, there were not more cases of the apparent survival of the sound. It is in iambic poetry, whose affiliations are so different from those of the elegy, that we are surprised to discover traces of the appearance of Ϝ. As regards the Ϝοι's, Fick's suggestion that δέ οἱ were practically pronounced under one accent (δέοι) would play havoc with the digammated pronoun in Homer and Pindar. μηδὲ εἷς in Hipponax 28 is a "fixed combination," it is true, but that is just what δέ οἱ is not. Nor is the parallelism of ἄλλοτε ἄλλος Phokyl. 15, Solon 13₇₆, 15₄ in place. Such an hiatus in the *elegy* needs no special defence. The history of οἱ and kindred forms in Pindar[2] shows pretty clearly that in Doric poetry this pronoun was a stronghold of the Ϝ. In the choral parts of tragedy (Trach. 649, Elektra 196) we still find an echo of the epic and Pindaric use. Perhaps the constant apparent hiatus before the word in the epos influenced the construction of nascent iambic verse, or the hiatus is a survival of the period antecedent to that of the "founder" of iambic verse.[3] The Simonideian οὐδ' ἄν τιν' εὖ ἔρξειεν recalls E 650 ὅς ῥά μιν εὖ ἔρξαντα, where the ictus alone would account for the retention of the length. The older poetry held fast to the prose quantity in εὐεργός, -εργής, -εργεσίη.

## DIGAMMA UPON INSCRIPTIONS.

Asiatic Ionic.

There are no examples. It is useless to cite all the words from the older inscriptions where initial Ϝ might have been placed. A few noteworthy instances are Ἀναξίλεως in Miletos, Bechtel 93 (not much later than 600 B. C.), Ἀναξιμάνδρου 94 (of the same date), Ἱστια[ίος] 97 (between 520 and 504 B. C.); Erythrai Ἑκαταίης 198

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[1] Ϝ retained in elegy 2, in iambic poems 4, in the melic of Solon 1; Ϝ violated in elegy 53, in iambic and trochaic poems 55, in the melic of Anakreon 15.

[2] Heimer, *Studia Pindarica*, p. 47 ff.

[3] Arist. Poet. 4.

(fifth century); Chios 174 A₅ ἔξς, C₂₂ κο[ἰ]νοπίδης, D₅ οἰκίην, D₁₇₋₁₈ τοἰκ[ό]πεδον (fifth century); Teos 156 A₈ ἰδιώτηι, B₂₁, ₂₅ εἰδώς (fifth century).

Island Ionic (Kyklades).

1. Naxos. Upon a dedicatory inscription from Naxos B. C. H. XII (1888), p. 464, written βουστροφηδόν, we read, according to Homolle:

ϝι[φ]ικαρτίδης ⋮ μ' ἀ ⋮ νέθεκε ⋮ ho ⋮ Νάησιος ⋮ ποιέσας.

The inscription dates, according to Homolle, from the second half of the seventh century before our era; a conclusion adopted by Schoeffer in his De Deli insulae rebus.

2. Naxos. On the base of the Apollo colossus dedicated by the Naxians at Delos, dated by Kirchhoff at the end of the sixth or at the beginning of the fifth century (see Roberts, I §35) we read (Bechtel 25=Rob. I 27=I. G. A. 409):

τ]οῦ AϝYTO λίθου εἰμ' ἀνδριὰς καὶ τὸ σφέλας

i. e. aϝὐτοῦ, as was read by Bentley, and is read by almost all scholars, with the exception of Roehl (θάεν), and of Bergk and Wilamowitz (θαϝυτοῦ = θαητοῦ).

3. Amorgos. An early *abecedarium* I. G. A. Add. 390=Rob. I 159 B contains Ϝ

Western Ionic (Euboia).

1. Chalkidian vase inscriptions of the fifth century (from Magna Graecia):

ϝιώ, Roberts, I 190 C.
'οϝατίης, Roberts, I 190 L.
Γαρυϝόνης, Roberts, I 191 C.

Digamma has in each case the form Ϲ, except Rob. I 190, 2 EIO = ϝιώ (?)

2. From Rhegion, a colony of Chalkis:

ϝοικέων and ὅσσα, ϝοι (for ὡς σαϝοῖ), cf. Bechtel 5, Rob. I 180, I. G. A. 532. The ϝ has the same form as in the abecedarium of Amorgos.

ϝοικέων, Rob. I 181, I. G. A. 533.

These forms occur upon a marble block found at Olympia, dedicated by Mikythos of Rhegion after 467 B. C., when he migrated from Rhegion to Tegea. The second ϝοικέων is, accord-

ing to Roberts, not by the same hand as the first, and is dated by
Furtwängler after 450 B. C.

*Note* 1.  Ϝ]αλεῖ[ο]ρ, conjectured by Blass in Bechtel, No. 6 A,
occurs in an inscription written in the Eleian dialect by the artist.
The donor of the gift to Apollo wrote in Ionic (Bechtel, 6 B);
cf. No. 215.

*Note* 2.  In Hyele (Velia), a colony of Phokaia, we find Ὑελητέων
172 I (450–400) and Ὑελητῶν 172 II (350).  This orthography
proves merely that the Phokaian υ was *u(oo)*, not *ü*.

Upon the examples of Chalkidian Ϝ Tudeer[1] bases his contention
that Ϝ was still alive in Euboian Ionic when Chalkis sent its col-
onies to the West, and that in Euboia itself it was lost between the
eighth and the sixth centuries.  But it can readily be shown that
none of the inscriptions cited under Western Ionic are free from
the suspicion of containing a non-Ionic element.  ΓαρυϜόνης con-
tains a Doric ā;[2] cf Νᾱίς, Rob. I 190, 2 ; cf. Χώρα or Χόρα, ibid. 1 K.
And if we read Ὠ̓Ϝατίης, as seems probable, the initial part of the
name is Doric for Οὐατίης, as Fick has shown (Odyssee, p. 10).
An Οὐατίας is known as the name of the brother of Mennes, tyrant
of Kyme.  Fick explained the ingression of the Doric forms on
the supposition that the vases containing these un-Ionic forms
were manufactured in Himera, and that the speech of Himera was
a mixture of Chalkidian Ionic and of Doric.[3]  But whether the
vases in question were made in a Chalkidian colony or in Chalkis
itself is a moot point that cannot be decided until ampler excava-
tions in Euboia place us in possession of richer material.  Mean-
while it should not be overlooked that from other cities of the
West we possess vase inscriptions in mixed dialect, and that in
Attika itself, as Kretschmer has shown, K. Z. XXIX 391 ff., there
was a part of the population engaged in various handicrafts which
did not speak pure Attic.  Kretschmer has collected a consider-
able number of inscriptions upon Attic vases which are couched
in Doric, and concludes that the Chalkidian vases mentioned
above came from Attika.  At all events, whether the explanation
of Fick or that of Kretschmer is correct, the infusion of Doric
phonetics upon the Chalkidian vase inscriptions is sufficient to
undermine our belief in the presence of Ϝ in Chalkidian Ionic, be

[1] De digammo, p. 5 ff.

[2] Not as Kirchhoff, Alphabet,[4] p. 126, thinks, a peculiarity of Chalkidian
Ionic.

[3] Thuk. VI 5 : φωνὴ μὲν μεταξὺ τῆς τε Χαλκιδέων καὶ Δωρίδος ἐκράθη.

it the dialect of a colony or of the metropolis. A similar line of argument militates against the Ionic character of Ϝοικίων and Ϝοι in the inscriptions from Rhegion. Rhegion was settled by Chalkidians and Messenians (Herakl. Pont. fr. 25). In I. G. A. 388 the name of the Samian Pythagorês appears in the Doric form of Πυθαγόρας under the influence of the Rhegine dialect.[1]

Finally, the cases of Ϝ upon the inscriptions from Naxos and Amorgos.

(1). Ϝι[φ]ικαρτίδης is by no means a certain transcription. On the sign supposed to be Ϝ, Homolle says: "Semble en effet porter à sa partie inférieure un troisième trait qui en ferait un ε ;[2] mais on se persuadera aisément que c'est là un simple accident de la pierre; car la ligne n'a ni la même longueur, ni la même direction que les deux traits supérieurs [this is not clear from the facsimile]; elle n'a plus non plus la même netteté." The third character may be either ⊕ or ⊙. The fourth would seem to be Y,[2] but of the shaft to the left the editor says again that it seems an error: "non seulement parce qu'il manque de netteté, mais parce qu'il viendrait butter beaucoup trop haut sur la haste verticale." Ϝιφιάδας is attested in Boiotian inscriptions (C. D. I. 488, six times), but Ϝιφικρατίδας, cited by Homolle from C. D. I. 713 A₁, is not above suspicion. The inscription begins ΦΙΚ-, which Keil read 'Ι]φι-, a name known to us from Nikander and Suidas. The *ductus litterarum* at least permits in the present case the reading Εὐθυκαρτίδης. Εὐθυκράτης is no uncommon name. Upon one of the Styrian lead tablets, I. G. A. 372₁₁₃, the first υ of ε(ὐ)θύμαχος has the form of ι. Wackernagel, K. Z. XXIX 151, in fact attempts to defend the form εἰθυ- (see Vowel System, §67).

Above all suspicion, however, is the Naxian Ϝ in αϜυτοῦ, though none of the other letters upon the inscription are characteristic either in form or in use (Kirchhoff, Alphabet,⁴ p. 86).

The peculiar position occupied by the Ϝ, singular enough from its occurrence in a word that never had the spirant,[3] is rendered the more unique from the fact that all other Naxian inscriptions,

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[1] The chief ancient authority on the existence of the Ϝ was Trypho, who wrote a treatise on the dialect of Himera, Rhegion, etc. If Trypho's ascription of Ϝ to the Ionians (παθ. λεξ. §11) is based upon its presence in the above-cited inscription or in the fragments of Stesichoros of Himera or of Ibykos of Rhegion, it builds upon an insecure foundation.

[2] This is not indicated in the translation of Blass' Aussprache by Mr. Purton, who has added Ϝιφικαρτίδης to the note of the German edition.

[3] αὐτός from ἀ-υ-το; cf. Skt. *u.* The αυ is pan-Hellenic; cf. Doric αὖς.

except that referred to above, have lost the letter.[1]  The Attic
αϝὐτάρ as the exact parallel to αϝὐτοῦ, shows beyond peradventure
(1) that it is not a slip of the stonecutter who intended to engrave
AFT but could not forbear inserting the Υ; (2) that the spelling
αϝυ was an attempt to represent the sound *au* (i. e. *a+u*) more
suitably than by αυ, i. e. *aü*;[2] (3) that the sound of the diphthong
*au* could not, in the opinion of the stonecutter or of those who
entrusted him with the work, be adequately reproduced by αϝ,[3]
and finally (4) that the Ionic of Naxos and the Attic of the sixth
century B. C. possessed the *character* ϝ.  But from the ϝ of αϝὐτοῦ
and αϝὐτάρ it by no means follows that the *sound* ϝ was still alive
among Naxians and Attics.  The disappearance of ϝ in Attic,
though occurring in the period subsequent to the Ionic migration
eastward, is yet early enough to permit us to assume that its use
in the sixth century was an archaism.  The letter was held fast
under the strait-jacket of the numerals.  But its ordinary, its
natural phonetic use was gone.  A δέρϝη in the sixth century was
an impossibility, an αϝὐτάρ a possibility.  Upon the αϝὐτάρ inscrip-
tion ϝ is absent from ἰδεῖν and εἰργάσατο.

How soon after their settlement in Asia Minor the Ionians lost
ϝ is not certain.  But by the sixth century in Naxos at least the
sign was old-fashioned.  One portion of Ionic territory aban-
doned its possession sooner than another.  The speech of the
Kyklades, which still shows traces of its preservation, may be
demonstrated on other grounds[4] to have been conservative.
Hence, even if ϝιφικαρτίδης should be correct, it does not follow
that contemporary Eastern Ionic possessed the sound.  There
can be no doubt that by the close of the eighth century ϝ must
have disappeared from the ordinary speech of the Ionic Dode-
kapolis.

The connection between this conclusion and the attitude of the
Homeric poems towards ϝ cannot be dealt with here.[5]  There

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[1] Δεινομένεος, Bechtel 23, Δειναγόρης 24, κΟρη 23, and ἐκηβόλωι 23, 24.  The
initial Ⱨ of the last-named word in 23 is not, as Mr. Roberts (No. 25) takes it,
an error for ΗΕ, but a peculiar sign used elsewhere (Delos and Oropos) for ἑ.

[2] Blass, Aussprache[3] 74.          [3] In Pamphylian we find ἀϝταῖσι.

[4] In the differentiation of the *ē*-sounds, in the retention of the rough
breathing.

[5] On the Ionic character of ϝ, see Fritsch in Zeit. f. Gym.-Wes. XXXVIII
612, Cauer in Jahrb. d. phil. Vereins X 294, Kretschmer in K. Z. XXIX
390 ff., XXXI 285, 442, Brugmann, M. U. V 43, Monro, Hom. Gram.[2] §405,
to the advance-sheets of which I am able to refer through the courtesy of
its author, van Leeuwen in Mnemosyne, XIX 14.9

seems no reason for the belief of some scholars that wherever we
have a trace of ϝ in the epic, the verse in question is Aiolic.  That
the loss of ϝ in Ionic-Attic preceded its disappearance in Aiolic is
no proof that the presence of the spirant in Homer is an Aiolism.
In the earliest period of the Ionic cultivation of the epos ϝ may
have been a living sound in certain parts of Ionia, while in others
it may have passed out of existence.  Who knows that the diction
of Homer mirrors forth a single Ionic dialect?  In the later accre-
tions to the poems the Ionic rhapsodes may have imitated the
effects produced by ϝ without being conscious of its existence.  The
ϝ controversy, so far as it concerns Homer, is to a great extent
interwoven with the question when the oral transmission was
abandoned for a written transmission.

HERBERT WEIR SMYTH.

# REVIEWS AND BOOK NOTICES.

Le Latin de Grégoire de Tours, par MAX BONNET, chargé de cours à la faculté des lettres de Montpellier. Paris, Hachette et Cie., 1890 (dedicated to M. Michel Bréal), 786 pp.

This work, the result of many years of patient labor, embodying the painstaking collections and the independent observations of a trained scholar, will be of great interest alike to Latinists and to Romance students. The extensive acquaintance with the literature shown on every page, the sound judgment displayed in the handling of the facts and the conclusions to be derived from them, and the skillful classification of the very abundant material give the work a permanent value. After an introduction of some ninety pages, the treatment is divided into five books: I. Phonetics; II. Vocabulary; III. Morphology; IV. Syntax; V. Style. Many difficult passages of Gregory are incidentally commented upon, new readings or new explanations being proposed. A list of these passages follows, and there are alphabetic lists of words and subjects which greatly facilitate the use of the book.

In the introduction some interesting questions of a general nature are discussed. The MSS, some of which have been independently collated by the author, are enumerated, and their relative value for establishing the orthography of the period clearly set forth. In the MSS of the first six books of the Historia Francorum, whose archetype must have been in capitals, not uncials, we can almost go back to the spelling of Gregory himself. The text of the other works is much less certain, all having suffered more or less revision in orthography and grammar, which the scribes of the ninth century knew much better than those of the seventh. Gregory himself confesses his own ignorance of grammar and amply illustrates it. Some knowledge of Sallust and Vergil he certainly had, but widely read in the classical literature of Rome he was not, and one of his chief charms is his naturalness and his comparative freedom from borrowed plumes. His language and style are very individual, and consequently much more interesting than the frightful jargon taught by contemporary rhetoricians. What was his mother-tongue? Undoubtedly Latin, as he was of senatorial family, although Celtic may still have lingered in Clermont, his home, and the language of the Franks was probably spoken there until even a later period. There is, however, no certain indication to be found in his works that Gregory spoke any other language than Latin. The Latin of Gaul at this time had declined much from its original purity, was full of provincialisms; in its pronunciation, perhaps even in its inflections, not unaffected by Celtic and Frankish elements. The *as* in the acc. pl. of the third declension is attributed by some scholars to Celtic rather than to Greek influence. We must admit too, with Bonnet, the existence of varieties of Latin corresponding to the station and education of the speaker or writer. Gregory

was early educated for the service of the church, and most, not all, of his read-
ing was in Christian writers and translations of the Bible.  Of any substantial
knowledge of Greek there is slight evidence.  A pun like *victorem futurum
mundi Nicetum* does not prove it, for the explanation of Greek proper names
could be found in early glossaries.

Among Gregory's favorite writers were Sulpicius Severus, Sidonius, Pru-
dentius and Fortunatus.  To the two latter he owes certain poetic turns ; to
Sidonius, of whom as a fellow-citizen he is especially proud, certain preten-
tious phrases.  In pointing out his indebtedness to these and other writers
Bonnet is very cautious, preferring to regard many resemblances as accidental
or characteristic of the period and the locality.  Most of the editors have
gone too far in eliminating errors of Gregory in orthography, gender, inflec-
tion and syntax, errors to which he confesses himself liable and which the
consensus of very early MSS seems to establish.  For example, in the 2d
pers. s. he probably wrote *proferis* for *profers*, inasmuch as we find such variants
as *proferes* and *offeres*, where the *e*, by a common error, stands for *i*.  With
great judgment Bonnet elicits the critical principles which may fairly be
applied to the text of Gregory.

In discussing phonetic problems Bonnet frequently takes issue with the
views of Seelmann, our latest oracle upon Latin pronunciation, who, as our
author wittily remarks, can hear the grass grow.  Of any change in the sound
of *a* the text of Gregory affords slight evidence.  *E* and *ae* for him are not
absolutely equivalent, the substitution of *ae* for *e* being more frequent than of
*e* for *ae*.  This need not prove, however, that *e* had a tendency to take an open
sound more frequently than *ae* to be pronounced as close *e*.  It is more likely
that if *ae* represented *e*, one wrote *ae* for fear of committing the opposite fault.
Schoolmasters had preached against the error.  It is in adverbial endings that
*ē* is most frequently represented by *ae*, and in the abl. of the 5th declension.
Rarely does *ae* stand for *e* in the abl. of the 3d declension.  This is borne out
by the local inscriptions of the period.  Classified instances are given of *ae*
for *ĕ* tonic and atonic, and also for *ē*.  After all, the confusion in the inflections
is not so great as one might expect.  It is somewhat aggravated by the simul-
taneous confusion of *e* and *i*.  Of all the vowels *e* has suffered most, yielding
place to *i* in all manner of situations, although perhaps there is no certain
example of *i* for final *ē*.  Nor is it clear that G. wrote *ins* for *ens*, although the
archetype of the MSS must have had *minse* for *mense*.  With *stilla* for *stella*,
one may compare the Sicilian *stidda*; see Archiv, V 479.  *Ĕ* less often than *ē* is
represented by *i*, but still too often to allow us to suppose that in every case *i*
had been written from over-solicitude to avoid the common tendency to put *e*
for *i*.  Even in Greek loan-words *i* is written for *e*, as in *inergia*.  Conversely,
*i* had become *e* in syllables tonic and atonic, open and close, although accented
syllables are more likely to preserve the proper orthography.  For *i* we happen
to have the curious testimony of Consentius (G. L. Keil, V, p. 394) : " Galli
pinguius hanc (litteram *i*) utuntur, ut cum dicunt *ite*, non expresse ipsam pro-
ferentes, sed inter *e* et *i* pinguiorem sonum nescio quem ponentes."  We need
not be surprised, therefore, at the numerous instances where *e* is substituted.
*ŏ* is very frequently represented by *u* in open syllables and in final close sylla-
bles.  So we have in the 2d decl. many instances of acc. pl. in *us ; prursus* is

conformed to *rursus* and *sursus*. The instances where *ŏ* is represented by *u* are much less numerous, and it deserves to be noted that it is precisely upon French soil that the rights of *ŏ* have been least respected. As *u* for *o* is more rare in tonic syllables, it may perhaps be explained in *totundit* by the common confusion between *tundere* and *tondere*. *ŭ* is replaced by *o* in all positions, and especially before *l* and *r*. In *mortuos* and *iniquos* (nom. s.) the old repugnance to the combination *uu* is perhaps revived. For *ū* we find *o*, particularly in the abl. of the 4th declension. There was doubtless a common tendency to write *u* for *o*, but the teacher's dictum that the abl. should end in *o* probably caused *o* to be written where *u* not only properly belonged but was also pronounced. *Tellore* may be due to the analogy of nouns like *corpus*. Gregory uses *tellus* but rarely, and it was probably known to him only from books. In the Romance languages it seems to have left no trace. *Tutus* is written *totus*, and Havet has pointed out that this may be influenced by the tendency visible in the Romance languages, of *totus* to become *tutus*. Körting, in his Wörterbuch, says of the Ital. *tutto*: "für das *u* an Stelle des *o* ist eine befriedigende Erklärung noch nicht gefunden." Perhaps the association of *integer* and *totus*, as in Juv. 10, 288, and of *tutus* and *integer*, as in the Parisinus reading of Cic. de Inv. 2, 56 *tuta atque integra conservatio*, may already in Latin have prepared the way for the merging of the two words. Of *y* Gregory makes little use. It is most frequently interchanged with *i*, rarely with *e*. *Au* has become *a* in *Augustus* and its derivatives, doubtless indicating a changed pronunciation. So *auscultare*, pronounced *ascultare*, was written, with false etymology, *abscultare*. On the other hand, of *au* pronounced as *o* there are not as many traces as one would expect. The fact that *eu* is often written *eo* favors a separate pronunciation of each vowel. Syncopated forms are not common in the text of Gregory, but one may notice *domnus*, employed as a title of respect, and *refrendarius*. Prosthesis was frequent before *sc*, *sp*, *st*, and an indirect proof of its presence in pronunciation is the fact that *ab* is used instead of *a* before words thus beginning. Bonnet is inclined to infer from the confusion between *spectare* and *expectare*, *spiravit* and *expiravit*, and similar phenomena, that the prosthetic vowel was already *e* on French territory, while in Italy *i* was preferred.

Turning to the consonants, *s* final, which had its struggle for existence in the earliest period of Latin, is retained almost without exception by Gregory, and Bonnet remarks that in the patois about Montpellier to-day *s* final is distinctly heard. *d* final seems to have been less distinctly pronounced than *t*. There are several instances of *a* for *ad*.

*p* initial is dropped before *s*, and so too *p* between consonants, e. g. *sculta* as in It. *scultore*. *n* often represents merely the nasalization of the preceding vowel. We even find in the MSS *inminsis* for *inmissis*, an inverted spelling which throws light on the pronunciation of the seventh century. So in the second persons of verb-forms *n* is often introduced, making them look like participles, as *relinquens* for *relinques*. Before gutturals great uncertainty prevails. *m* is often found for *n*, but rarely replaced by *n*. The spelling *anforam* is not regarded by Bonnet as proof of a dental *f*. Perhaps he assigns too much weight to the MSS over against inscriptions of the period for the retention in pronunciation of final *m*. Not a few instances occur of a single written for a double consonant, or of a consonant falsely doubled. The form *rennuo* may

be due to the analogy of *annuo*. The interchange of *p* and *b* and *b* and *p* is not so common as the interchange of dentals. Final *d* for *t* may be said to be almost regular in *inquid* and *reliquid*. Between two vowels *d* stands for *t* only in *strepidus*. Very noteworthy is the confusion of *c* and *g*, as in *negare* for *necare*. This may be partly palaeographical. When *c* is found for *g* before *r*, as in *crassare*, it is probably due to inverted spelling. In German names *h* is regularly retained, showing that it corresponds to a real pronunciation. *h* is preserved after *p* in several words. Often we find *f* for *ph*, and it is clear that *ph* sounded more like *f* than *p*, but *f* was probably interlabial. Some instances of *v* for *b* are given. It is more rare to find *b* for *v*. There are some cases of a double *u* (*vv*) found, especially in German loan-words, and doubtless representing a single sound, as in *Evvarex*. It was probably dental rather than interlabial, and for it King Chilperic, in emulation of the Emperor Claudius, wished to introduce a new letter similar to Δ.

In aspiration Gregory makes many blunders. Of the assibilation of *t* and *c* before *i* + vowel proofs are plentiful, and the pun *Gazetum acetum* may show that it did not stop there. There is no instance of *z* standing for *di* in Gregory, although it was common to the period, and the occasional confusion of *di* and *gi* in the MSS points to palatalization. Of *x* pronounced as *s* or *ss* there are not wanting traces. After treating the phenomena of metathesis, assimilation and dissimilation and epenthesis, Bonnet proceeds to consider the vocabulary of Gregory. He is not conspicuous as a word-coiner. Some 80 new words not found in Georges or De Vit are given, many of which have appeared among the addenda of the Archiv, but of these it may be doubted whether Gregory originated even ten. The medical term *coralis* or *curalis* in the sense of eruption (?) still awaits an explanation ; *ficta* is a curious word for a stitch in the side, and *fenestellula, puericellus* or *puricellus* (little boy), and *hortellus* are interesting diminutives. A rare word G. does not scruple to use if it suit his purpose. There are many Greek loan-words, such as constantly recur in the church-fathers. There are also many words strange to classical Latin, referring to public life and institutions and to newly created dignities.

*Momentana* for balance, used twice by G., which Bonnet says is found elsewhere only in Isidorus, may be found also in the Scholia to Persius IV 10. *Praesumptiosus*, which G. shares with Sidonius and Claudianus Mamertus, occurs in the Scholia of the pseudo-Acron, as was pointed out by Kukula, de tribus Pseudacronianorum Scholiorum recensionibus, pp. 20 and 29. The obsolescence of words at any particular period is hard to establish. Synonyms exist side by side in Gregory ; so *imber* and *pluvia, serva familla ancilla*, etc. *Frustra* occurs but once, more often *casso, casso labore*. Neither *dolus* nor *morbus* has fallen into desuetude in Gaul, as Mohr, in his study of the Latinity of Sidonius, tried to establish. *Equus* holds its own beside *caballus* and *eques*, and *lapis* beside *petra* and *saxum*. The same may be said of *vinea* and *vitis*, *ignis* and *focus, porta ianua* and *ostium* and other groups of synonyms. *Fulmen* G. seems not to know, and for it he has various substitutes. In proof of its disappearance (very uncertain, by the way) Bonnet cites a gloss explaining *fulmina* from a Montpellier MS. I can add from the St. Gallen Glossary F 221, *fulmen : fulgor iacula*. In one passage G. feels bound to explain *opilio* as *pastor ovium*. In the St. Gallen Glossary, O 141, it is explained as

*minor pastorum pecorarius.* Gregory had doubtless found it in books and was anxious to introduce it to his readers. On the whole, one cannot but be struck with the richness of his vocabulary. We cannot here follow Bonnet in his interesting examination of the numerous Greek loan-words, some of which G. doubtless did not realize to be Greek, and of the comparatively few Hebrew, Celtic and German words which find a place in his works. A noticeable feature of his style is the employment of compound verbs in the sense of the simple, especially where *con, per ad,* and above all *de,* enter into the compound. Relatively few examples of the use of simple in the sense of compound verbs, a poetic tendency, occur. *Confugium facere* is used for *confugere,* and *adprehendere* gets the meaning of *to take fire. In conspectu* becomes a mere synonym of *ante, in circuitu* of *circum. Vir* has almost pronominal force, like *is,* and *ille* and *unus* are well on the way to become articles. Instances are given of the use of abstract nouns for concrete and the reverse, and of the interchange in adjectives of active and passive meaning; as *ignarus*=unknown, so *ignotus* takes on the active sense of *ignarus.* Greek influence upon the meaning of distinctly Latin words, due in the first instance to the necessities of translation, is clearly shown, as of λαμβάνω upon *accipio.* A very important section deals with etymological reaction, where the assumed etymology by which a new meaning is grafted upon a word may often be false. Some perverted and negligent uses of words, often based upon some subtle analogy, well illustrate the popular development of language. Such are *oportet* for *opus est, nequeo* for *nolo, possibilitas* for *facultas, suilla* for *sus, medius* for *dimidius, parvi* for *pauci, perspicuus* for *conspicuus, populi* in a collective sense and for individuals, showing a curious analogy to the Fr. *gens* from *gentes.* Gregory's use of conscious metaphors, metonymy, synecdoche, of specialization (e. g. *necare* in the sense of drown, Fr. *noyer*), of generalization (e. g. *muscipula* for traps of every sort), is illustrated by details into which we cannot enter, and Bonnet himself does not pretend to exhaust the subject. Those interested in semasiology will find much that is suggestive. To glance for a moment at G.'s use of pronouns: the similarity between *hi* and *ii* has led to a mixed form *hii*; and *hic,* which may stand for *ille* or *is,* is often used without demonstrative force as the antecedent of a relative. The domain of *ipse* is greatly enlarged, *qui* is employed like a demonstrative, and in the compounds of *qui* and *quis* there is great confusion of meaning. Under adverbs we may note that *quondam* is used adjectivally, *denique* like *itaque* or *igitur. Fortassis,* which falls under the ban of Charisius in the fourth century (although Lucifer of Cagliari uses it ten times to the exclusion of *fortasse*; see Archiv, III, p. 21), is used by Gregory for *forte.* In speaking of the very large use of *valde* as an intensive particle, Bonnet corrects some of the sweeping generalizations of Wölfflin. Gregory certainly did not borrow this word from Cicero. The most common negative is *non,* but for it *nequaquam, nulla tenus* and *numquam* are sometimes used: *nec* may stand for *ne—quidem,* and *ne—quidem* is sometimes used as if *ne* were a conjunction governing the subjunctive, as *Iussit ne unus quidem noceretur.* In the employment of co-ordinate and subordinate conjunctions G.'s departures from the classic norm are pointed out. *Si* is boldly used as interrogative particle after *interrogare* and similar verbs; the distinction between *nisi* and *si non* has been lost, and occasionally *nisi* has the apparently adversative force seen in

early Latin; *an* is not confined to the second member; it is sometimes repeated, as in *dubium habebat an evaderet an periret. Cur* in direct questions is often replaced by *quid* or *ut*; *quod* and *quia* replace infinitive propositions; *quando- quidem* is purely temporal, and *quatenus* is used like *ut.*

A few interesting facts brought out in the treatment of morphology may be mentioned here. In general the consonant and *i*-declension have suffered most. All the efforts of the analogists for seven centuries have not sufficed to rout out *i* for *ii* in the gen. s. It is most frequent, of course, in proper names. Vocatives in *i* are used. We find, however, *filius* and *sanctus sacerdos.* The acc. pl. in *us* for *os* need not be attributed to Gallic influence. It is phonetic and found even in the inscriptions of Rome. The third declension offers many puzzles on account of the hopeless confusion of *e* and *i*. A whole batch of genitives in *e*, like *bonitate eius*, are cited. *Trion* is a novel nominative, occurring twice for *trio* or *ternio. Nemine* and *nemini* both occur as ablatives. Instead of making neuters masculine, the common tendency of the time, Gregory seems rather to have fallen into the opposite error. *Verbi* for *verba* may perhaps be traced back to Biblical translations. Curious neuters are *diabolum* and *populum, gladia, condia* for *congios*, and *radia. Marmorem* and *frigorem* are found in acc. and *caster* for *castrum.* There are many instances of confusion of declension—*gaudia* seems to be used as feminine singular (compare It. *gioia*, Fr. *joie*), and this is but one example of many. *Pauperorum*, as in Petronius, is used for *pauperum*, and *dolus*, which we also meet with in inscriptions, for *dolor. Diaconus* makes several forms of the 3d declension (*diaconis, diaconem, diacones, diaconibus*); *fundus* in several passages makes its abl. *fundere*, while *fundo* is nowhere well attested (the genitives *fundi* and *fundorum* are). Between *nostrum* and *nostri* no distinction is drawn, *mi* is used for the voc. s. and pl. *Eum, illum, istum* and *hunc* all occur as accusative neuters. *Haec* is well attested in the abl. fem. and still holds on as nom. pl. fem. In the various forms of *qui* and *quis* we find the greatest confusion. Under conjugation we may notice that the function of the active and passive is in general preserved distinct, with here and there some phonetic confusion, as between *e* and *i* of the infinitive. Some 56 deponent verbs show active forms, and 21 active verbs have become deponent. The supine has almost disappeared. The gerund is not rare, but forms in *und* are foreign to Gregory. False analogy has led to infinitives like *ambigeri* and *aleri.* As there are more than 800 imperatives, it is significant to notice that the forms in *-to* have almost disappeared. *Facito* is found nine times, which cannot be due to the influence of the Vulgate, which uses *facies* instead. The short form *i* is regularly replaced by *vade*, but *exi* is used in quoting Genesis 12, 1, where the Vulgate has *egredere.* In the formation of tenses Gregory is ordinarily in accord with Cicero, but we find futures like *deperiet* and *prodiet*, and many imperfects in *-ibam.* Perfects are formed from the present stem, as *confingeram, fundisset*, etc. Even the reduplication is omitted, as in *spondit.* In *prorupuerunt* there seems to be an amalgamation of two verbs, *prorumpo* and *proripio.* Confusion is also seen between the two *sero*'s, between *terrere* and *terere, vincere* and *vin- cire*, and in the compounds of *cado* and *cedo*, so that perfects in *-cessit* take the place of perfects in *-cidit.* The different conjugations are blended. How far this could go is shown by *degeo* and *deguit* from *degere.* The imperfect *degebam*,

in common use, was conceived as of the 2d conj., like *debebam.* Bonnet attempts a new explanation of the forms *explicit* and *expliciunt* on the analogy of *incipit* and *incipiunt,* abandoning the quite generally received theory of a misunderstood abbreviation for *explicitum est.* In *velle* there is complete confusion between the present and imperfect subjunctive, and this is extended to *nolim* and *nollem,* but Bonnet puts us on our guard against accepting forms like *nollim* and *nollit* for Terence, as Spengel has done. Forms like *memineat, meminens, aieret, odire, coeperent, quaeso, quaesumus* (commonly believed to have become early obsolete) are noteworthy. Before *ss* contracts are the rule. *Celebramus* occurs for *celebravimus.* We are surprised to find no trace of *e* for *is* in the 2d person passive, while the forms in *-erunt* and *-ere* run parallel, almost as in the classic period, *-erunt* being more common in narrative and *-ere* in passages of greater elevation. Under prepositions we may note that *abs* has entirely disappeared, *circum* is only used as an adverb, while *circa* as prep. is not rare ; *ex* is the ordinary form whatever letter follows, *e* is very rare (perhaps by reason of its brevity, as *i* has given place to *vade*).

It is somewhat surprising to find that in comparing adjectives and adverbs Gregory rarely uses *plus,* quite in contrast with his countryman Sidonius. The only irregular comparative is *nequitiori.* Of nouns of agency in *-tor* (*sor*) and abstracts in *-io* G. makes large use, also of substantives in *-mentum* and *-men* ; in the latter ending, where the tone is more elevated, which corresponds to their use in poetry. Diminutives are very frequent, but *auris,* not *auricula,* is used. *Psallentium,* originally a gen. dependent upon *chorus* understood is used as a nom. s. We may compare *sestertium* and our use of *quorum.* Adjectives in *arius* and *orius, ilis, abilis* and *ibilis,* are common, and there are some in *eus* which are strange to classical Latin, as *carneus ; nocturnus* is lengthened to *nocturnalis, spiritalis* is written without *u,* but we find *annualis* for *annalis.*

In adverbial expressions we find no trace of the French formation in *mente.* The lumbering style of Gregory favors long adverbs in *-iter, inreprehensibiliter* (only quoted by Harper from Claudianus Mamertus) being perhaps the longest. Of adverbs in *im* some 27 are used, some of which are very common, others rare.

Frequentatives are not strikingly common, and there are no new inchoatives, while the simple verb sometimes reappears for an inchoative in common use. Denominatives in *are* form quite a feature. There are few words of hybrid formation. Under juxtaposition Bonnet considers words like *crucifigere, parvi-pendere, a novo* become an adverb like *denuo* and *quantocius.* Often an adverb is joined to a preposition, as *abintus, alonge, inibi,* and most remarkable of all *atubi* or *adubi* ; *postpridie* is curiously used for *cras,* by some confusion with *postridie.* The phenomenon of recomposition, giving rise to *obtenere, reclausus, obaudio, exaestimo, infrango,* etc., is discussed at length by Bonnet, who takes issue with Seelmann, contending that it is bookish and artificial and not likely to be a popular process. A closer examination of living dialects not literary might throw further light upon this question.

The most attractive part of this subject is reached when we come to the syntax. Space forbids our attempting even a résumé. A few things, however, must be noticed. The most startling disagreement is where a neut. pl. subject like *haec, quae,* etc., is followed by a verb in the sing. For disagreements

in gender we are prepared by what has already been said. When the name of a town is neut., the gender of *urbs* or *civitas* sometimes prevails in the continued sentence. The functions of the ablative and accusative are not clearly defined in Gregory's consciousness, and sometimes other cases are confused. In addition to the ablative absolute we have a nominative and an accusative absolute, whose genesis and gradual extension it is interesting to follow. The dative is the case which presents the most novel constructions. It will be remembered that Livy used it more than Cicero and Tacitus more than Livy. On the analogy of verbs of taking away, even *quaerere, interrogare, exorare, flagitare*, etc., govern the dative. The dat. of possession with *esse* is greatly extended, and the dat. following comparatives, of which Sallust has one example with *inferior*. On the analogy of *aptus* and *idoneus* even *dignus* and *indignus* take the dat., and what is less susceptible of explanation, *memini*.

The genitive does not differ much from the classic norm. Wherever portraiture of character is attempted it is liberally used. After a comparative it is exceptional. The abl. is extremely frequent, and numerically is perhaps the case that has gained most, but there are few absolutely new varieties. To express duration it is more common than the acc.; to express characteristic less common than the gen. The abl. after a comparative is relatively rare, being replaced by the dat., gen. *quam*, or *ab* + abl. For place relations the use of the abl. and acc. is very loose. To give the usages without the citation of passages at length would have little interest. For the same reason we cannot enter into the use of cases with prepositions, but in general it may be said that *ab, cum* and pre-eminently *de* have extended their sphere, while *ex* has lost ground. On the whole the prepositions have gained much more than they have lost, but it must be emphatically denied that the analytic tendency has gone so far at this period as to disintegrate case-function. The most striking deviations in the use of tenses are (1) the extended use of the present for the future in the indicative and in the participle for the past; (2) the substitution of the pluperfect for a simple past tense. In the subjunctive not only the imperf. but also the perfect occasionally is replaced by the pluperfect, as if a proportion like this had been established, *tenuissem* : *tenuisse* : : *teneam* : *tenere*. In the compound tenses, *fueram* and *fuero* are regularly used for *eram* and *ero*, *fuerim* and *fuissem* for *sim* and *essem*, *fuisse* for *esse*, while *fui* for *sum* is rare. Double futures, like *facturus ero* and *dividenda erunt* are found ; *solitus sum* has become a present, and *consuevi* is sometimes replaced by *consolitus sum*. Large use is made of the final infinitive ; participles are huddled together, and often it is difficult to tell whether they are co-ordinate or subordinate. Thus the present participle becomes virtually an indicative and is joined to a finite verb by *que* or *et*. The acc. of the gerund governs an acc. The abl. of the gerund has, so to speak, a personal value in *venerunt osculando flentes*. The declarative infinitive proposition is often expressed by clauses with *quod* and *quia*, and exceptionally *quoniam*, the two last having been used evidently in the first instance in the attempt to translate the Greek ὅτι or διότι. The mood following varies between subj. and indic.

In indirect questions the indicative is found, but is not to be explained, as in early Latin, on the principle of parataxis, and the subj. is, after all, more common. At least twelve instances occur of the indicative after *ut*, where stress

is laid upon the fact, not upon the consequence; *licet* also, on the analogy of *etsi*, sometimes has the indic. The confusion in conjugation is, however, so great that where *inhiamus* is followed by *serviamus* in the same dependence, we may almost doubt whether Gregory felt one to be indic. and the other subj. The use of *habeo* with the perfect participle and with the infinitive, and the use of *debeo* to express intention, are carefully examined by Bonnet. Book V, treating of style, is more briefly dismissed, as some of the cardinal character- istics had been anticipated. If the use of abstracts seems to be carried to excess, we must remember that this was a feature of the writers upon whom Gregory formed his style. Gregory employs enallage, neuter adjectives with the gen., expressions like *urbem Constantinopolitanam*, metaphors, ellipsis and pleonasm. Asyndeton is rare, and unskilfully employed; synonyms are heaped together; a word is made emphatic by giving it the last place in a period ; chiasmus is rare, not so alliteration and play upon words. A variegated effect is produced by the blending of poetic locutions and vulgarisms. In some passages great care has evidently been bestowed upon the totality of the stylistic effect, while in others negligence is equally apparent.

We have thus sketched very imperfectly the general lines of Bonnet's treat- ment, but of the wealth of accumulated facts and philosophical observations we have given little idea. What we have said will, we trust, tempt some who might otherwise consider the subject a dry and barren one, to draw from the work, each for himself, valuable illustrations of language processes. Of mis- prints not corrected in the addenda we have noted, on p. 672, n. 5, *dvenirea falangam* for *advenire falangam* ; on p. 686, *seulemend* for *seulement*; note 3 on p. 448 should have Transactions of the American Philological Association, 1884 (Vol. XV), p. 138, not American Journ. of Philol. V.

For the accuracy characterizing the whole work we have only words of praise, and we wish that more writers of the decline could be subjected to the same exhaustive scrutiny and find a master hand to portray the results in as clear and attractive a manner.

<div style="text-align:right">Minton Warren.</div>

### Recent Sapphic Literature.

It would perhaps be rash to assert that the renewed interest with which Greek scholars have recently been turning to the study of the life and writings of Sappho has any connection with the growing movement in favor of enlarg- ing the scope of female education; for it is well known that during nearly twenty-five centuries, leaving out of account the Middle Ages, this extraordi- nary woman has been an object of interest to all students of literature. But certain it is that during the last decade more has been done to make the general public acquainted with her unique place in Greek antiquity than had been done since the revival of letters. It is perhaps significant that Germany has comparatively little share in this interest, beyond what pertains to the mere literary criticism of the few fragments of her remains that have survived to our time and the historical importance attaching to her personality. The Germans, too, have most persistently refused to recognize woman's intellectual equality with man, and are the slowest of all civilized nations to provide access for her to the highest sources of knowledge. When we recall what Tacitus says regarding the position held by German women among their countrymen

in and before his time, and contrast their probable social condition with that of the present day, we are almost led to believe that the diligent study of antiquity must have had much to do with the change in the national spirit.

We all know what Aristotle thought of the human female ; and even Plato, far as he was in advance of his time on many social questions, could say of woman ὅτι δεῖ αὐτὴν τὴν οἰκίαν εὖ οἰκεῖν, σῴζουσάν τε τὰ ἔνδον καὶ κατήκοον οὖσαν τοῦ ἀνδρός. These words express exactly the modern German notion of woman's sphere, but they are not in accord with the representations of Tacitus. Yet it must be admitted, on the other hand, that German philologists have in the main been lenient and favorable critics of Sappho. It was the German Welcker who first cleared away the prevailing prejudice that had so long over-shadowed her name and fame, while the most unkind things that have been written about her in modern times are to be found in the work of a native of Great Britain. It is well to remind those who accept the harsh judgment of Col. Mure that there is no phase of the social life of a nation, either ancient or modern, upon which foreigners are so likely to be mistaken as its morals. Hamerton has shown in his judicious comparison of French and English upon how insufficient data foreigners are almost of necessity compelled to base their conclusions. They may live many years among a people and yet be wholly incompetent to pass a just judgment upon their private life. How much more difficult is the task when we are solely dependent upon literature, or, as in the case of Sappho, upon scattered notices and a few genuine literary remains. A correct judgment is especially difficult when, as in her case, these notices are found almost entirely in authors who lived long after her time, and who merely copied without criticism what they found, and in a majority of instances with an evident preference for the adverse rather than the favorable. When the remains of an author are as scant as are those of Sappho, a great deal often depends upon a single word, or even upon a single letter, a fact that is well illustrated in the Hymn to Venus, where the reading ἐθέλοισα or ἐθέλοισαν may make an immense difference for good or evil in the meaning of a passage. But even the more voluminous writings of a single author may mislead us as to his private life or the general character of the literature to which they belong. Swinburne has been considered a representative of the Victorian era on the other side of the Atlantic and Whitman on this side ; but he would probably be entirely wrong who should take the works of either of these writers as criteria upon which to base an estimate of their morals.

Having recently been led to make a somewhat careful examination of the latest Sapphic literature, I purpose to state here briefly what has been done in this domain during the last decade. But it must be confessed at the outset that the period has been almost barren of results. Much has been done and little accomplished. Every new book is larger than its predecessor, not because it contains any really new matter, but because its author has been in position to cite new authorities, rarely new opinions. We may first mention briefly Riedel, Der gegenwärtige Stand der Sapphofrage, Iglau, 1881, a program of 32 pp. This pamphlet contains over two hundred references to writers who have contributed more or less to the solution of the Sapphic question, and several rather long quotations. It passes in review Sappho's birth, her family, her residence in Mytilene, her journey to Sicily, her relations with

Alcaeus and Phaon, the Leucadian leap, and her female friends. While it contains nothing new, it possesses considerable value as a convenient reportorium of the literature relating to Sappho, both in ancient and modern times.

A much more ambitious performance, though laying equally little claim to originality, is Sappho, Memoir, Text, Selected Renderings and Literal Translations, by H. T. Wharton, Oxon. Of this book the first edition appeared in 1885 and the second, that before me, in 1887. It is not without interest to the scholar, as it contains Bergk's text and a facsimile of the recently discovered fragment attributed by Blass to Sappho, but by Bergk to Alcaeus. Unfortunately it is so incomplete that its chief use has thus far been to afford a subject for the exercise of philological ingenuity.

The same work contains a life of Sappho filling forty-six pages. This is the fullest account of her in English known to me; but it is chiefly interesting because it shows for the hundredth or thousandth time how little is fairly certain or reasonably probable in what has been written about this remarkable woman. This life is followed by the Greek text of the Hymn to Venus, with the translations of Ambrose Phillips, Herbert, Merivale, Walhouse, Symonds, and a few paraphrases. Next in order are poems and fragments to the number of 170, sometimes only a single word that Bergk thinks may be safely attributed to Sappho. Each is accompanied by a brief critical discussion showing where it is found and giving the reasons for the ascription. A prose translation, generally good, is added by the editor. The poetical translations are by different hands. The volume concludes with Pope's "Sappho to Phaon," after Ovid's Heroic Epistle XV, and a fairly complete bibliography.

A book of much higher type, for the reason that it advances and endeavors to sustain some new hypotheses or to fortify by additional arguments certain older ones, is Quaestiones Sapphicæ, scripsit Io. Luňak, Kazaniae, 1888. It consists of the following three parts: De Ovidianae Sapphus epistolae fontibus, Sapphus notitiae complendae corrigendaeque experimentum; corollarium criticum atque exegeticum ad Ovidianam epistolam. The author is acquainted with the efforts of Baehrens and Comparetti only at second hand, but he follows in the main the line of arguments used by them in order to vindicate a genuine Sapphic origin for Ovid's fifteenth epistle. He tries to show that several passages of this epistle are more likely to have been taken from Sappho, judging from the remnants still in existence, than from Callimachus. He has no doubt that

> Γλύκεια μᾶτερ, οὐ τοι δύναμαι κρέκην τὸν ἰστον,
> πόθῳ δάμεισα παῖδος βραδίναν δί' 'Αφρόδιταν

are the lines Ovid had in mind when he wrote

> Uxor ... Nec mihi, dispositis quae jungam carmina nervis,
> Proveniunt.

Further:

> Quid mirum, si me primae lanuginis aetas
> Abstulit atque anni, quos vir amare potest?

> Οὐ γὰρ τλάσομ' ἐγω ξυνοίκην
> νέῳ γ' ἐσσα γεραιτέρα,

and     Sappho desertos cantat amores
       Hactenus, ut media cetera nocte silent,

             μέσσαι δὲ
νύκτες, παρὰ δ’ ἔρχεται ὥρα,
ἔγω δὲ μόνα κατεύδω,

he thinks are clearly related to each other in the same way.

There is room here for but two more selections:

     Plectra dolore tacent, muta dolore lyra est,

     ’Αγε δὴ χέλυ δῖα μοι
     φωνάεσσα γένοιο,

and     Desinite ad citharas turba venire meas,

     Τάδε νῦν ἐταίραις
     ταῖς ἐμαισι τέρπνα κάλως ἀείσω.

Two longer passages which Lunak believes to be closely akin are verses 109–112 of the Ovidian epistle, and verses 7–12 of the second Sapphic ode. He finds, on the whole, seventeen passages which he has no doubt Ovid borrowed directly from Sappho; but enough has been given here to illustrate his method and to enable the reader to estimate the value of his arguments. In the next place he gives several quotations "ubi eius (Sapphus) sententiae in pedestrem orationem conversae aut sola testimonia ex eius carminibus sumpta occurrunt." Among these are the statement of Hdt. II 135 and Athen. XIII 596 B, which he finds in substance in lines 117 seq. of Ovid. Another is Schol. Apoll. Rhod. IV 57, περὶ δὲ τοῦ τῆς Σελήνης ἔρωτος ἱστοροῦσι Σαπφὼ καὶ Νίκανδρος· λέγεται δὲ κατέρχεσθαι εἰς τοῦτο τὸ ἄντρον (sc. Latmi, Cariae montis) τὴν Σελήνην πρὸς Ἐνδυμίωνα, which he thinks Ovid worked into lines 89 ff.; and finally, Libanius Σαπφώ, inquit, τὴν Λεσβίαν οὐδὲν ἐκώλυσεν εὔξασθαι νύκτα αὐτῇ γενέσθαι διπλασίαν, which thought he believes to be reflected in lines 123–136. He holds, further, that there is not a statement in Ovid's epistle that is contradicted by what we learn elsewhere about Sappho. This epistle, while not a literal translation, is strictly in Ovid's manner, and is as near the original as he would be likely to get. As is well known, the ancients were rather careless about quotations, and Ovid, particularly, was only concerned about the thought, not about the words in which they were expressed. Luňak believes the reason why this epistle occupies its present place in the series is the fact that it was first written by Ovid in his usual manner, and perhaps published alone. Finding that he had struck a popular chord, he determined to continue in the same strain. In fact, Sappho was not a *herois* in the sense that the remaining women in the Ovidian series are. Ovid must have known, even if this letter be pure fiction, that she could not with the least show of appropriateness be classed with Penelope and Helen, or Briseis and Medea; and he could safely count on a higher sense of historical perspective on the part of his readers than that they would fail to make the distinction. A subsequent "digestor epistolarum" assigned to it the last place because it did not properly belong within the series. Its proper position would be either at the beginning or at the end, and that it is at the end is a mere accident. That it is less per-

fect as a work of art than the other fourteen is because it is a relatively youth-
ful production; nevertheless, it is Ovid's work, and not that of an imitator.
Luňak expresses surprise that some modern writers should be more inclined
to find in Callimachus the material for the Ovidian poem than in some genuine
work of Sappho still extant in his time. In this, however, he seems to misun-
derstand the relation of the Romans to the Alexandrian writings, and to
overlook the fact that not long after Herodotus almost all certain knowledge
of Sappho had probably perished. What was still current was for the most
part hardly more than rumor.

Having set forth what he regards as genuine traces of Sappho in the Ovidian
Epistle, Luňak proceeds to the removal of some further difficulties. He rejects
Kock's etymology of φάων as related to the root φα and identical with φαέθων.
Following this clue, he thinks it is probably a dialectic variant of ταώς, the
peacock, and believes that it was a fictitious name given hypokoristically by
Sappho to a lover whom she addressed, but whose true name we do not know.
In support of this hypothesis he alleges that the name Καλλιφάων, that is, Καλὸς
φάων, has been found on at least one Greek inscription. He also discusses the
name Erichtho, which, as is well known, has been used as an argument against
the genuineness of the fifteenth Heroid. Not much stress can be laid on this
word, he thinks, for the reason that it occurs in many variations in the MSS.
Some of the best have eritho and Eriyo; others of inferior authority, herycto,
erypto, ericto, erico, Erinnis and erinis. His explanation is that in some ancient
codex the correct term Alecto stood, which was glossed with Erinys. A
copyist, perhaps by mistake, took part of one word, i. e. ERI, from the gloss and
CTO from the text, which would explain the variants in the MSS.

Luňak, whom I need not follow further here, has done his work well; and,
while he has to a considerable extent travelled in the footsteps of De Vries,
Bährens and Comparetti, the most important among recent champions for
Ovid, he has not slavishly followed his guides, but has produced an essay that
does credit for its originality both to its author and to the university to which
he belongs. It is evident to the most superficial student of the subject that
there has been for several years a strong tendency in philology in the direction
indicated by Luňak's thesis. But it is not a new phase of the question; it is
rather a return to former conditions, for it was not until the beginning of the
present century that the substantial historical validity of Ovid's fifteenth
Heroid began to be called in question. When one marshals the long and
imposing array of formidable combatants on both sides, he is forced to conclude
that it is not so much external evidence that has determined the place of each
as his mental constitution. For us who examine this mass of accumulated
evidence there remains little choice but to follow the advice of Tacitus, ex
ingenio suo quisque demat vel addat fidem.

Sappho's words, μνάσασθαί τινά φαμι καὶ ὕστερον ἀμμέων, have proved true, but
it is doubtful whether she would have been willing to purchase immortality at
the price of reputation. Metaphorically speaking, she has learned that "Men's
evil manners live in brass; their virtues we write in water."

Yet it cannot be shown, as Wharton has truly said, that a single line of her
remains contains anything necessarily indecent. When one recalls how much
of the lyric poetry of Greece and Rome that has survived to our time is fairly

open to such a reproach, this fact is of itself no small vindication. For scant as the remnants of her poetry are, the fates that presided over the transmission of ancient literature to modern times seem, on the whole, to have been more favorable to the impure than the pure, and the former would not wholly have perished if any had existed. It may be regarded as certain that her celebrity made her a stock character for the Attic comic drama, and that it was shamefully abused cannot be doubted. We may well ask, as Colonel Higginson does in an article found in the thirty-eighth volume of the Atlantic Monthly, " If Aristophanes spared neither Socrates nor Euripides, why should his successors spare Sappho?" Just as the modern Germans almost invariably draw conclusions unfavorable to American women when told of their greater freedom and of the active part taken by them in social and even political affairs, so the Athenian populace could not or would not judge Aeolian or any other foreign women by a standard different from that with which they estimated women at home. That woman who was so unwise or injudicious as to do anything which made her an object of public notice invariably suffered for it in reputation. In their leading traits there was a remarkable homogeneity among the ancient Greeks, whether they dwelt in Africa, or Magna Graecia, or on the Pontus, or on the northern, eastern or western shores of the Aegean; but there were important minor differences of character among them, not only along the broad lines bounding the different stocks, but within these, the effect of local circumstances in which smaller communities were settled, to which historians do not always attach sufficient importance. It is a remarkable fact, as Colonel Higginson tells us, that the women of Eresos are permitted to share their meals with their husbands, an unusual thing among the Greeks even at the present day. If I mistake not, a woman of strong, self-assertive personality, one who would have little regard for the merely external conventionalities of society, would be far less likely to break the fundamental tenets of morality, because put on her guard by a more profound knowledge of human nature, than one who was more amiable, and yet far oftener be the theme of disparaging tongues. Among modern women the fate of Madame de Stael and George Eliot may serve to some extent as companion pieces to that of Sappho. I may cite here the fitting language of Boeckh when speaking of her: "Wer diesem gotterfülltem Geiste nicht nachempfinden kann, der sieht darin oft nur Sinnlichkeit und verkennt den selbst in der sinnlichen Entstellung noch mächtig wirksamen idealen Zug." The unreserved utterance of the thoughts and feelings, so characteristic of all primitive peoples, attains its highest development among Greeks in Sappho and her contemporary Alcaeus, one the mouth-piece of love, the other of hate. When one remembers that we know of at least six comedies bearing the name of Sappho, we may be certain that she was a favorite subject for this kind of compositions when contemporary characters might no longer be brought upon the stage; and if she was to be presented in a *rôle* that would please an Athenian populace exclusively of the male sex, we may rest assured that it was one that would do her little honor. It is highly probable that the story of the Leucadian Leap had its origin under these circumstances. It would make as fine a dénouement as that which closes the Clouds of Aristophanes. The time was not yet when woman could receive the recognition that was her due in the

social system. The same is true, and for similar causes, of man as a human being. Notwithstanding his gigantic intellect Aristotle was incapable of rising wholly above the prejudices of his time, and regarded slavery as a natural condition of a large portion of the human race. Just as some men were destined by nature to be the slaves of others, and this destiny was to be determined not by the capacity or lack of capacity of the individual, but by sweeping ethnic considerations, so again the mere accidental circumstance of sex was assumed to stamp the brand of servitude, or at least of subjection, upon about one-half of the human family. I do not recall the name of a single woman who belonged to the age of the Athenian hegemony who did not purchase such prominence as she had gained at the expense of her social standing. Rome in the period of her rising greatness had already advanced beyond this intellectual stage.

But probably the most ambitious attempt to illustrate the life and writings of Sappho finds its expression in Saffo, by A. Cipollini, Milano, 1889, pp. 445. The author, who is an enthusiastic devotee at the shrine of the "tenth Muse," has divided his book into two parts, of which the first is entitled Studio-critico-bibliografico, and the second La Gloria di Saffo. He asserts that his countrymen were the first to state a real Sapphic question and to answer it, albeit rather by divination than on grounds of profound scholarship, favorably for the fame of the fair poetess. His first part, which is devoted to fonti Greco-romane, begins the list of ancient sources with Solon, B. C. 640, who, it is well known, was a great admirer of Sappho, and ends with P. Lenoir's Histoire du Realisme, etc., A. D. 1889. He cites two hundred and nine authors or books ; many of his citations, however, refer to articles in reviews and critical journals. Only in exceptional cases does he tell us anything about their contents. Except as a matter of completeness, the statements that K. O. Müller devotes some pages to Sappho, and that Karl Sittl has several pages "piene d'acume critico e di secura erudizione" in his history of Greek literature, are of little value.

The second chapter is given up to editions of the text between 1514 and 1883. Here we have not only brief notices of the separate editions of Sappho's poems, but also of other works that contain portions of her real or reputed writings. Another chapter is on translators and translations. We find here some account of forty-nine Italian translations of the whole or parts of her works, including imitations and paraphrases. Then follow English translations, German translations, Spanish translations and Swedish translations. In spite of the fullness of his matter under this head he has missed a good deal that one might expect to find here. There is no mention of the translations of Wahl, or Braune, or Finkenstein, besides which there are other omissions to be spoken of further on. Strangest of all is that Cipollini seems to know nothing of the Spanish work of A. F. Merino, a third edition of which appeared in Madrid in 1884, and which Wharton regards as perhaps the fullest discussion of the Sapphic question issued from the press in recent years.

The part entitled La Gloria di Saffo is liberally illustrated. It contains a view of Mytilene, a map of the island of Lesbos and of the Leucadian channel. Other illustrations represent vases, bronzes, medallions, Spiridon's Sappho, Magni's Sappho, Confalonieri's Sappho, etc. There is a chapter devoted

to Sapphic curiosities, under which head the author includes exaggerations of adulatory poets, visions, romances, poems, tragedies, melodramas, etc. There is but little Greek text in the book, and everything that we should naturally expect in the original is given in one or more Italian translations. None of the illustrations, however, equals in beauty of execution the frontispiece in Wharton, which is the head of Sappho after the picture of Alma Tadema and engraved by J. C. Webb, that was exhibited at the Royal Academy in 1881 and is now in America. In this connection we should also expect to find mention of the compositions of Girodet and Chantillon, but they seem to have escaped the editor's search. Nor does he include in the list of modern authors who have illustrated his subject Mrs. Lewis, whose tragedy of Sappho had the honor to be translated into modern Greek, and "Carmen Sylva's" poem of the same name found in her volume entitled *Stürme*.

That nothing might be left undone which could contribute to the glorification of his heroine, our chivalrous Cipollini tells us that as the odes of Sappho were composed to be chanted to the sound of the lyre, he has besought his brother to reproduce "le belleze poetiche nell' arte divina dei suoni," and we have accordingly the fifty-second fragment set to music, the first line being

<div align="center">Gia tramontò la Luna,</div>

in a composition of considerable merit. For a work of this kind, especially when compared with the average issues of the German press, print and paper are exceptionally good. The number of misprints is exceedingly small when one takes into account the number of different languages represented in its pages.

In looking through the matter which Cipollini may properly claim as his own, I find nothing original, and he may be dismissed with the statement that he does not believe Phaon to have been a real person, but simply a mythological creation of the same class with Anchises, Ganymede, Adonis and Endymion. It will be seen from this brief sketch that whatever may be the cause, whether the growing interest in Greek literature as a whole has directed especial attention to one of its most interesting characters, or whether the increasing influence of the female mind in modern life and literature has attracted an unusual number of scholars to a study of the works of a woman who is recognized on all hands to have few peers among either sex, many minds have recently turned with singular unanimity to an examination and elucidation of the writings of Sappho. Germans have not been indifferent, while Englishmen, Dutchmen, Spaniards, Italians and Russians have studied her literary remains with enthusiastic devotion, in the hope of being able to peer a little deeper into the mystery which enshrouds her history. It is not probable that we have the last contribution to Sapphic literature, yet when we consider how scant the genuine or possibly genuine writings of Sappho to which we have access, we may safely consider her case as closed, so far as our present materials are concerned. Perhaps the discovery of some hitherto unknown fragment may open up a new field for the exercise of the critical acumen of Greek scholars; but until this happens, the limits within which the future student will be compelled to restrict his investigations will be painfully circumscribed. To judge from present indications, new writers who take up a subject so old and so trite will

follow the example of Wharton and Cipollini. Not daring to hope that they can add to our knowledge, they may yield to the motive that prompted a distinguished author to begin the task of writing a history of Rome—the belief that they may be able to tell the story with greater fullness and in more elegant diction than any of their predecessors.

CHARLES W. SUPER.

Klinger's Faust. Eine litterarhistorische Untersuchung von Dr. GEORG JOSEPH PFEIFFER. Nach dem Tode des Verfassers herausg. von BERNHARD SEUFFERT. Würzburg, George Hertz, 1890.

In the work of Rentsch we saw a strong spirit struggling to free himself from Gottsched's influence, recasting classical and Germanic themes in the literary mould of his own time, foreshadowing the greater literary activity of Klopstock and Lessing, and of Goethe and the other 'Stürmer und Dränger.' In the work now before us, Klinger's Faust, by Georg Joseph Pfeiffer, we have the discussion of an important Faust-problem belonging to the last years of the period of 'Genialität und Originalität.' This discussion is the more timely inasmuch as the discovery of Goethe's 'Urfaust' affords many new points of view for the entire Faust-question between 1770–1780. Pfeiffer attempted to prove that the 'Entstehungszeit' of Klinger's Faust is to be looked for toward the close of the seventies of the last century, before 1780, and supported his thesis by a variety of considerations based upon Klinger's 'Faustroman' itself. He shows that Klinger was acquainted with the Faust-saga as early as the end of the year 1776. Pfeiffer's criteria are in the main sound. That of the *motif* current in the literature of that time is convincing only when taken together with other proof. The *motif* argument is the less forcible here, because Klinger shows himself quite out of harmony with the contemporaneous literary tendency, in that he represents Faust as vanquished by the Devil (as in the Volksbuch), while the great interpreters of Faust of this period —Lessing, Maler Müller, Goethe—all agree in making Faust victorious in the end. The argument that Klinger's Faust is a chapter out of the life of its author during the years 1777–1778 is the more plausible since it finds an analogy in the case of Goethe's Faust. Chapters 4–7 discuss the question of borrowings, and possess, apart from the question under consideration, a permanent value as a study in comparative literature. The references to parallel passages in the Volksbuch, Milton, Klopstock, Lessing, Maler Müller, Goethe, Wieland, Voltaire and Rousseau give evidence of the author's wide acquaintance with contemporaneous literature.

Pfeiffer's work, though cut short by his untimely death, presents a method which will long survive its author. Even in this incomplete form the work offers a cumulative proof which, we think, amply maintains the thesis that Klinger made the original draft of his Faust before 1780.

M. D. LEARNED.

# REPORTS.

Janvier.

P. Rajna. **Contributi alla storia dell' epopea e del romanzo medievale. VII. L'onomastica italiana e l'epopea carolingia.** In chapters V and VI of these contributions (cf. A. J. P. X 117, 119), Prof. Rajna had treated of the influence on the naming of persons in Italy due to the penetration into that country of the French romances of the Round Table. In the present article (of 66 pages, half of which are occupied by detailed illustrative annotations), he undertakes, by ferreting out in the mediaeval charters the earliest occurrences of Christian names belonging to the Carolingian epos, to trace the introduction into Italy and subsequent diffusion there of the poems of this cycle. The author is duly on his guard against unwarranted inferences, the data being peculiarly open to question for the present purpose, in view of the earlier introduction of the same French names through military rather than literary channels, in connection with the Italian conquests of Pepin and Charlemagne. Accordingly, the mere occurrence of names such as Carlo, Rolando (or Orlando), Buovo, Rinaldo, Uggero, signifies nothing, and it is only by taking into account special considerations—as e. g. where an Olivero has named his son Rolando, or two brothers are called respectively Olivero and Rolando—that the investigator finds his indications beginning to acquire value. Proceeding carefully on such lines, and applying the closest analysis and elimination to an elaborate series of cases, Prof. Rajna demonstrates the early and wide diffusion in Italy of a large number of the French epic poems of the national cycle, among them the Chanson de Roland, the Conquête de l'Espagne, Mainet, Beuve de Hanstone, Otinel, Ogier, the Chanson des Saisnes, Flovent, Floovent, Guillaume au Court Nez, Aiol, Aspremont, and the Quatre Fils Aymon.

P. Meyer. **Fragments du Roman de Troie. I. Fragment de Bâle** (with facsimile). This fragment, consisting of two double leaves, comprising 416 verses each, was presented by the librarian of the University of Bâle to M. Meyer, who believes it to be a specimen of an earlier and better text than that of any other of the numerous manuscripts of the poem. In 1874 Mr. Scheler published some two hundred verses of the Roman de Troie from a stray leaf preserved in the Royal Library at Brussels; this leaf, on comparison, proves to be another fragment of the manuscript in question. M. Meyer here publishes the Bâle fragment with notes and emendations, and then proceeds to a tentative classification of the twenty-two MSS of the poem which he has been able to control. The method employed is to print from all the MSS, for purposes of comparison, a parallel passage of twenty verses selected in view of certain available divergences and difficulties. From a scrutiny of the data

thus afforded it appears that the edition of the Roman de Troie published by A. Joly (Paris, 1870-1, 2 vols.) is founded on MSS belonging to an inferior group. The processes and results of the examination here conducted, though not presented as exhaustive or strictly rigorous, may be commended to students interested in gaining an insight into the classification of MSS and the constitution of texts. (On p. 71, l. 13, the verse " Or iert veü qui n'avra pris " should read . . . qui '*n* avra pris, and is in fact so printed in its proper place in the text. P. 99, l. 9, the second " IX " should read XI.) II. Fragment renfermé dans le ms. B. N. Nouv. acq. fr. 5094. Part of a sheet containing 100 verses. III. Fragment de Nevers. 318 verses of a mediocre text.

L. Shaineanu. Les Jours d'emprunt, ou les Jours de la Vieille. There is a folk-lore tradition, extending over the most of Europe, which is based upon the frequent phenomenon of the return of cold weather in early spring, after the apparent close of winter. The popular imagination has sought to account for this occurrence by attributing it to the anger or resentment of the occult powers which preside over the seasons, and the legend turns in general upon the arrogance of a certain mythical old woman who has ventured to affront one of the months of the year—the last month of winter or the first of spring— and who thus provokes the untimely return of cold weather. In the Eastern forms of the story—among the Roumanians, Bulgarians, Servians, Greeks—a topographical element predominates: certain anthropomorphic rocks or mountain piles are figured as representing the imprisoned form of the offending old woman. In its Western forms—among the Provençaux, Italians, Spanish, English—it is the meteorological aspect which prevails: here the old woman is replaced sometimes by a shepherd, rarely by a bird. Among the Roumanians the season of returning cold is called the " Jours de la Vieille (Zilele Babei)." In Scotland the days in question are called Borrowing or Borrowed Days, and under this title the legend was first studied by P. Meyer in Romania III 294- 297. In the present article the subject is treated under the three heads of (1), the Roumanian legend, (2) the legends of other peoples of the Balkan peninsula, and (3) the traditions concerning the Jours d'emprunt in the rest of Europe. In Scotland the Borrowed Days are the last three days of March, and during that time superstitious people refrain from lending or borrowing, because

> March borrowit fra Averill
> Three days, and they were ill.

Mélanges. I. P. Meyer. Version anglaise du poème français des Enfances Jésus Christ. M. Meyer discovers that the first poem published in Horstmann's Altenglische Legenden is a fairly exact translation of the French Enfances Jésus Christ, discussed by himself in two earlier volumes of the Romania. This he establishes by confronting parallel passages.—II. A. Delboulle. Estaler, estal. These words signify sometimes in O. F. *mingere, actio mingendi*, but are not so defined by Godefroy. Further, *estal, esta, estat* signify *urina*. G. Paris adds an interesting foot-note: " Ce sens d'*estaler* n'est pas douteux, mais il est parfois difficile de la distinguer à coup sûr de celui de 's'arrêter.' . . . Au reste, le mot *estaler* au sens de ' mingere ' paraît être le même qu' *estaler*, ' s'arrêter '; c'est une manière voilée, décente, d'exprimer l'ac-

tion en question." [1]—III. G. Paris. Avoir son Olivier courant. The general meaning (" avoir la chance, la bonne passe ") of this O. F. locution has been understood, but its origin is here first explained. By a comparison of MS variants, M. Paris shows that in this phrase *Olivier* is a corruption of *alevin* (fry, young fish), and that the saying is properly connected with fish culture : " quand l'alevin est courant, vivant et frétillant, il se porte bien, et celui qui le possède est en bonne passe. La locution ne se comprit plus, et on remplaça le mot *alevin*, inconnu en dehors de certains milieux, par celui d'*olivier* : il ne donnait aucun sens, mais il était connu, c'est tout ce qu'il fallait." M. Paris adds : Ce n'est pas plus absurde, pour ne parler que des locutions, que d'avoir remplacé l'*Alcoran* par l'*an quarante* dans : *Je m'en moque comme de l'an quarante* (an explanation which is also here printed for the first time).—IV. C. Nigra. Bouquetin. Note supplementary to Rom. XVII 597.

Comptes-rendus. K. Bartsch et A. Horning. La Langue et la littérature française depuis le IXe siècle jusqu'au XIVe siècle. Textes, glossaires, grammaire (G. Paris). Detailed and highly valuable review, of more then twenty pages, in which text, glossary, and grammar are all carefully scrutinized and amended.

Bartoli. Delle opere di Dante Alighieri (Vol. VI, 1ª parte della Storia della Letteratura italiana). The present part of Bartoli's monumental work treats of the composition of Dante's Divine Comedy in its more external and constructive features. Starting from the principal allegory as contained in the opening canto, the author passes in review the Dantesque distribution of departed spirits in the future life according to their vices or virtues ; dwells upon the import of the various forms of punishment, expiation and reward ; discusses the demonology of the poem, and Cato's custodianship of Purgatory ; and concludes with an investigation of the duration of Dante's vision. The book is dominated by a spirit very different from the blind idolatry which many students of Dante have displayed.

Wahle, Die Pharsale des Nicolas von Verona (A. Thomas). Through an intimation received from Mr. Ritter, Dean of the Faculty of Letters of Geneva, Mr. Wahle made the interesting discovery of this Old French *chanson de geste*, numbering 117 tirades, which he has published as number LXXX of Professor Stengel's series of Ausgaben und Abhandlungen. The author, Nicolas of Verona, informs us that he produced in 1343 this rimed account of the battle of Pharsalia, out of love for his seigneur, the Marquis of Ferrara. The motive for his choice of subject, as explained by himself, is characteristic. The *grands seigneurs* of his period, while upon their long journeys, were accustomed to relieve the monotony of the route by listening to stories of the olden time. But reading being inconvenient on horseback, these stories had to be committed to memory by their narrators. Now, verse being easier to memorize than prose, and no one having before versified the Pharsalia, our author feels himself called on to place this story on the same footing with the already familiar accounts of Hector, Porus and Alexander, of Charlemagne and Roland.

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[1] The same explanation has been given of the English ' stale,' which is used chiefly of draught animals.—B. I., G.

Weigand, Die Sprache der Olympo-Walachen nebst einer Einleitung über Land und Leute (E. Picot). In spite of present facilities of communication, the Trans-Danubian Roumanians still remain almost unknown. The population is variously estimated at numbers ranging all the way from 100,000 to 2,000,000 souls; and concerning the language great ignorance prevails. Mr. Weigand spent three months in Vlaho-Livadhon and that vicinity, studying the speech of the Olympus region. His results are interesting but insufficient.

Périodiques. Mr. E. Muret gives a detailed analysis and criticism of Novati's important article (in Studj di Filologia romanza, 1887, fasc. 6) entitled, Un nuovo ed un vecchio frammento del *Tristran* di Tommaso. "Une magistrale introduction, qui fait également honneur au talent et à la science de M. Novati, précède le texte diplomatique offert par ses soins au public érudit."— In a favorable notice of Vising's Die realen Tempora der Vergangenheit im Französischen, etc. (Französische Studien VI 3), the reviewer says: "L'auteur a eu surtout pour but de porter la lumière sur la valeur *réelle* des divers temps du passé dans le français moderne," in which remark there appears to lurk a misapprehension of the term *realen Tempora* in German.—In his notice of Modern Language Notes for 1888 (incorrectly given as 1887), M. Paul Meyer remarks as follows upon the article of H. A. Todd entitled "Apropos of ' Les trois morts et les trois vifs'": "M. Todd avait imprimé le dit des trois morts et des trois vifs dans la préface de son édition de la *Panthère d'amours* sans se rappeler que ce même opuscule avait déjà été publié par M. de Montaiglon, et, plus récemment, signalé dans trois mss., l'un desquels le présente sous une forme écourtée. M. Todd rectifie et complète à cet égard sa préface d'après une observation faite par le secrétaire de la Société des anciens textes (Bulletin, 1885, p. 96)." As a matter of fact, however, Mr. Todd's edition of Les trois morts was collated on that of M. de Montaiglon, several errors in which were corrected by comparison with the original MS.—M. Meyer suggests emendations to R. Otto's Zwei altcatalanische Rechtsformuläre.—Attention is called to the establishment (in January, 1889) of a new review, La Revista Catalana, under the editorship of M. l'abbé Jaume Collell. " M. Collell voudrait que la *Revista catalana* devînt l'organe essentiel du catalanisme et que, sans toucher à la politique, à ' l'odieuse politique,' ce recueil abordât toutes les questions linguistiques, littéraires et historiques qui intéressent les Catalans et particulièrement les Catalans d'Espagne" (monthly, 15 francs per annum).

Chronique. Arsène Darmesteter, lecturer at the Sorbonne and at the Ecole pratique des Hautes Etudes, and author of numerous important works in the domain of Romance philology, died suddenly in Paris, November 16, 1888, at the age of forty-two years.—In January, 1889, appeared the first number of the "Annales du Midi, revue archéologique, historique et philologique de la France méridionale, publiée sous les auspices du Conseil général des Facultés de Toulouse, par Antoine Thomas." The review opens with an article by Paul Meyer: La langue romane du midi de la France et ses différents noms. Special attention will be given to furnishing abstracts of everything appearing in periodical literature on subjects concerning southern France.

Livres annoncés sommairement. Of the numerous works here mentioned, the most important is the recently published thirtieth volume of the monu-

mental Histoire littéraire de la France (quarto, xviii, 636 pp.). Its leading feature is a lengthy study by Gaston Paris of the " Romans en vers de la Table Ronde."—A notice from the pen of Gaston Paris is devoted to the Berlin doctor's dissertation of Philippe Marcou, of Harvard University, entitled: Der historische Infinitif im Französischen. "L'auteur . . . s'est efforcé d'expliquer la remarquable construction française que La Fontaine a employée avec prédilection (*et grenouilles de se plaindre*, etc.), et qui, jusqu'à présent, n'a pas été suffisamment éclaircie. Il soutient avec raison que cette construction ne provient, ni par voie populaire ni par imitation savante, de l'infinitif historique du latin." M. Paris examines and rejects the theory supported by Dr. Marcou in explanation of this construction, but adds: " M. Marcou aura toujours le mérite d'avoir appelé l'attention sur un curieux problème de syntaxe française, laissé jusque là dans l'ombre, et d'en avoir commencé l'histoire."

Avril.

A. Wilmotte. Etudes de dialectologie wallonne. II. La région au Sud de Liège. A study of twenty-four pages continued from Volume XVII (cf. A. J. P. X 121). The author accepts provisionally the dialect theory of "centres civilisateurs" propounded by Gröber (Grundriss I 415-19), and recognizes two such centres in the Walloon territory, one to the north of Liège, operating toward the southeast, the other falling between Huy and Namur. The systematic presentation of Walloon dialect peculiarities is followed by a series of "pièces justificatives" in the form of documents pertaining to the regions under investigation.

A. Pagès. Recherches sur la Chronique catalane attribuée à Pierre IV d'Aragon. An article of forty-eight pages. The Chronicle here studied is the best ordered, if not the most interesting, of the Catalan productions in this style. Until recently attributed to Peter IV of Aragon, surnamed the Ceremonious, it is here shown by interesting documents to be the composition of one Bernat Dezcoll, who wrote, however, under the direction and supervision of his prince. The manuscripts of the Chronicle are three in number, and are here described, analyzed and classified. Considerable portions of the two redactions thus established are confronted, with the effect of exhibiting important amplifications in the second redaction. The article concludes with an account of the three editions published, that of Carbonell (1547), Bofarull (1850), and Coroleu (1885).

Mélanges. I. J. Loth. La fable de l'origine troyenne des Bretons. Georg Heeger, in his dissertation Über die Trojanersage der Britten, seems to have shown that the passage in the Historia of Nennius which traces to the Trojans the origin of the Britons, is an interpolation. This view is supported by the fact that, of a recently published series, dating from the tenth century, of genealogies of Welsh princes, not one contains a mention of Trojans as ancestors of the Britons.—II. F. Novati. L'ultima poesia di Gualtiero di Châtillon. Prof. Novati argues plausibly, from internal and external evidence, in favor of regarding a certain Latin poem of the Carmina Burana as the swan-song of Walter of Châtillon, who was perhaps the best Latin poetizer of the twelfth century.—III. G. Paris. Par ci le me taille. The explanation is given of this puzzling locution, of which a few occurrences, in the phrase *Ansi com par*

*ci le me taille*, had been noted in Old French literature. A sermon of Nicolas de Biard contains the following: "Magistri cementariorum, virgam et cyrothecas in manibus habentes, aliis dicunt: *Par ci le me taille*, et nihil laborant, et tamen majorem mercedem accipiunt; quod faciunt multi moderni prelati." "On voit que c'est un dicton emprunté à la langue des maçons et tailleurs de pierre : faire quelque chose comme [celui à qui on dit] *par ci le me taille*, c'est faire comme l'ouvrier qui taille bien droit sa pierre suivant la ligne que le maître lui a tracée."—IV. P. Meyer. Fragment de Blanchandin et l'Orgueilleuse d'Amour. Contained on a sheet of parchment that had served as a cover to a baptismal register; here printed as belonging to a text widely divergent from that of the edition published by Michelant in 1867.—V. A. Thomas. Sur le sort de quelques manuscrits de la famille d'Este.

Comptes-rendus. Max Friedrich Blau. Zur Alexiuslegende. Inaugural dissertation (G. Paris). Prof. Paris had advanced the theory (Rom. VIII 163) that in the oldest versions of this legend Alexis was of Constantinople, and not, as the later versions make him, of Rome. In the present dissertation Mr. Blau supports the contrary opinion with sufficient success to win over Prof. Paris provisionally to his view. The romancer who composed the legend of St. Alexis was unquestionably a Greek, and he drew most of the details of his narrative from the legend of St. Johannes Calybites of Constantinople. His motive for making Rome in this case the primary scene of the action lay, doubtless, in the necessity of avoiding too close a resemblance to his original, as well as in his desire for freer scope in the admission of the marvellous. Later, the apocryphal personage, Saint Alexis of Rome, became fully accredited in the East, and it was with great surprise that Sergius, Archbishop of Damas, arriving at Rome, found there not the slightest trace or knowledge of the Roman saint whom all the Orient held in veneration. The dissertation presents interesting information of various import, and is characterized by good method and judicious reasoning.

A. Wesselofsky. Matériaux et recherches pour servir à l'histoire du roman et de la nouvelle, tome II, section slavo-romane (en russe). Saint-Pétersbourg, Publication de l'Académie des sciences (Th. Batiouskof). This extended review is purely analytical rather than critical. Under the title of "Récits slavo-romans," Mr. Wesselofsky comprises a group of fabulous traditions which, based upon Romance originals, were introduced into the Russian literature of the sixteenth century by means of South Slavic versions. To this current was attached later another, in which it is Poland that plays the rôle of intermediary between Western Europe and Russia. The stories in question were thus transplanted into an environment very different from the courts and castles in which reigned the ideas and usages of a system of chivalry incomprehensible to the uninitiated. The translators made the best they could of the situation: sometimes they invented new words to express such ideas as "courtoisie," "prouesse," "valeur"; sometimes they omitted episodes involving notions or situations too difficult of manipulation. The work consists of an Introduction (pp. 1-25); Part I. Le roman sud-slave de Troie (pp. 25-121); Part II. Récits blancs-russiens sur Tristan, Bovon et Attila dans un manuscrit de Posen (pp. 123-359); and an Appendix containing the text of the Posen collection (pp. 272).

Sir Thomas Duffus Hardy and Charles Trice Martin (editors). Le storie des Engles, solum la translacion maistre Geffrei Gaimar. Published under the direction of the Master of the Rolls. Two volumes. (P. Meyer.) Geffrei Gaimar's " History of the English" has little historical value, being a compilation made in large part from texts known in their original form; nor is it to be appreciated for its literary merit. Yet its antiquity (it dates from between 1147 and 1151) and the details given concerning the sources utilized by its author, lend to it a certain importance. This edition, begun many years ago by the former of the two editors, and continued after his death by his successor, is unfortunately defective in various respects.

Arthur Piaget. Martin Le Franc, prévôt de Lausanne. Thèse de doctorat présentée à la Faculté des Lettres de Genève (G. Paris). "Un très bon début dans l'histoire littéraire."

Périodiques. A. Tobler, in his Vermischte Beiträge zur französischen Grammatik (Zeitschrift f. rom. Phil. XII 3-4), discusses the accord of the past participle with the subject and not with the object in the compound tenses of reflexive verbs. His theory of the use of *être* as auxiliary of the reflexive verbs, and the agreement of the participle with the subject, is that this construction, e. g. *jo me sui lavez*, results from a merging of the perfect active, *jo m'ai lavé*, with the passive construction, *jo sui lavez* (both of which occur in O. F.). G. Paris offers a somewhat different explanation. He regards as the true point of departure the reflexives in which the object is only apparent or the sense is that of a neuter verb. The "passé indéfini" was first formed with *être* in neuter verbs : *il vient, il vint, il est venuz* (the result and not the action being prominent, *il a venu* would not well have expressed the idea). To certain neuter verbs which expressed a prolonged and inward state the reflexive pronoun came to be added to express this shade of meaning : *il se tait* instead of *tacet*; and then *il s'est teüz*, which is to *il se tait* as *il est venuz* is to *il vient*. Hence, by extension and assimilation, we have the use of the auxiliary *être* and agreement of participle with subject, in the case of all reflexives.

Chronique. Hermann Rönsch, author of the valued work entitled *Itala und Vulgata* and of various other studies in the domain of popular and low Latin, died November 5, 1888.—Nicolas Delius, for many years a colleague of Diez at the University of Bonn, and author of considerable work of value in Romance philology, died November 19, 1888.—M. Herrig, known as the founder and life-long director of the Archiv für das Studium der neueren Sprachen, died at Berlin, January 17, 1889.—M. Petit de Julleville has been named " Professeur d'histoire de la langue française et de littérature du Moyen Age," in the Faculty of Letters at Paris, in place of A. Darmesteter, deceased. A complementary chair of "philologie romane" has been founded in the same faculty, the incumbent of which is Antoine Thomas, formerly of Toulouse.— There has been established at Florence, under the auspices of the Accademia della Crusca, a Società Dantesca italiana.—A new monthly review, entitled L'Alighieri, rivista di cose Dantesche, has been founded at Verona, under the editorship of F. Pasqualigo.—The Revue des Patois, directed by L. Clédat, has enlarged its scope, and now appears under the title of Revue de philologie française et provençale (Paris, Bouillon).

Juillet.

S. Berger. Les Bibles provençales et vaudoises. An article of seventy pages, by the author of La Bible française au Moyen Age (cf. A. J. P. X 116). This study is based upon a comparison of all the manuscripts, from which it offers numerous specimen passages. It is comprised under the following sections : I. Du texte de la Vulgate usité en Languedoc. II. Le Nouveau Testament de Lyon. III. Le Nouveau Testament de Paris. IV. Les Catharis et les Vaudois. V. Les Bibles de Carpentras et de Dublin. VI. Les Bibles de Grenoble et de Cambridge. VII. Le Nouveau Testament de Zurich. VIII. De l'origine et du caractère religieux des Bibles vaudoises. IX. Comparaison de la Bible vaudoise avec les versions provençales. X. Les fragments vaudois de l'Ancien Testament. The article is concluded by a detailed description of the manuscripts. It is followed by an appendix of Recherches linguistiques sur l'origine des versions provençales du Nouveau Testament, together with a study of a Fragment d'une version provençale inconnue du Nouveau Testament ; both by Paul Meyer.

A. Piaget. Pierre Michault et Michault Taillevent—sont-ils un seul et même personnage? This question has sometimes been answered negatively, but oftener in the affirmative. The author concludes, from a careful sifting of the evidence, that Michault Le Caron, dit Taillevent, was a poet of the first half of the fifteenth century, while Pierre Michault, author of the Danse aux aveugles, wrote in the second half of the same century.

C. de Lollis. Ricerche intorno a canzonieri provenzali di eruditi italiani del secolo XVI.

Mélanges. I. G. Paris. Dehé. The Old French possessed two words of similar aspect which have been hitherto confounded : *deshait*, discouragement, discomfort, verbal noun from *deshaitier*; and *dehé*, a curse, probably composed of *Dé* (Deum) and *hé*, verbal noun from *haïr*, meaning properly "God's hate." Collateral forms of the latter are *dahé, deha, daha*. Followed by *ait*, it was contracted with it to *dehait*, which, being no longer fully understood, gave rise to the pleonastic formula *dehait ait.*—II. G. Paris. Estaler. Correction to Rom. XVIII 131.—III. G. Paris. Parche. A second occurrence of this word (cf. Rom. XVIII 151) is here signalized. The meaning seems to be "parchment," but the form is obscure.—IV. E. Trojel. André de Paris et André le Chapelain. These two names have generally been regarded as applying to one and the same person, but Mr. Trojel here denies, on plausible grounds, their identity of application.—V. A. Jeanroy. Imitations pieuses de chansons profanes. Traces to their profane prototypes nine of the songs to the Virgin contained in the MS Clairambault, N. A. 1050.—VI. P. Meyer. Chansons pieuses du ms. de l'Arsenal 3517. M. Meyer performs a similar service for several of the lyrical pieces of Gautier de Coinci.—VII. A. Morel-Fatio. Une version aragonaise d'Eutrope faite sous les auspices de Juan Fernandez de Heredia. Shows from internal and external evidence that this version, which is in the possession of the library of the Arsenal in Paris, emanates from the celebrated Grand Master of St. John of Jerusalem.—VIII. L. Shaineanu. Notes sur le vocabulaire roumain: Les Juifs ou Tartares ou Géants. In Roumanian, the words for Jew and Tartar are both used in the

sense of "giant." The Tartar, by his herculean stature and terrifying aspect, might easily have left the impression of a giant in the memory of the people, and the fact that there was a race of barbarian invaders, the Khazars, who were at the same time Tartars and Jews, doubtless explains the extension of the meaning "giant" to the word for Jew.

Corrections.  Kr. Nyrop.  Remarques sur le texte du Poema del Cid.  Various emendations of the text and well-directed efforts in exegesis.  Mr. Nyrop justly takes exception to a suggestion of Restori's that "Auengaluon" in verse 2668 should read " a Auengaluon," citing many examples in support of his view (among them, very aptly, French *j'irai* for *j'y irai*), but apparently without being aware that Tobler has discussed this phenomenon under the name of "ἀπὸ κοινοῦ eines Lautes," in his Vermischte Beiträge, p. 187, note.

Comptes-rendus.  Bartsch and Horning.  La Langue et la littérature française depuis le IXe siècle.  Notes of A. Mussafia supplementary to the elaborate review by Gaston Paris (see above).—A. d'Ancona.  Poemetti popolari italiani (G. Paris).  This volume contains four poems in *ottava rima*, accompanied by introductions "écrites avec autant de science que de goût."— W. Söderhjelm.  Anteckningar om Martial d'Auvergne och hans Kärleks-dommar (G. Paris).  "L'étude de M. S., qui se présente sans aucune prétention, n'apporte rien de bien nouveau, mais elle est interessante et judicieuse." —E. J. Groth.  Jean-Antoine de Baïfs *Psaultier* (P. Meyer).  "Travail fait sans soin et sans compétence, et non surveillé."

Périodiques.  In the Annales de la Faculté des lettres de Bordeaux, 1889, 1, M. Bourciez ventures a new etymology (just completing the baker's dozen now advanced) of Romance *andare*, deriving the word from *inde + are* (cf. *circare*, *juxtare*).  G. Paris speaks of it as a "nouvelle et ingénieuse tentative, qui a au moins le mérite de tenir compte du sens propre d'*andare*."—In the Zs. f. vergl. Sprachforschung (1888, pp. 335–45), W. Meyer, Zur quantität und qualität der lateinischen vokale (im hiatus), thus resumes his position : " En ancien latin, les voyelles toniques étaient, suivant leur origine, longues ou brèves.  Plus tard il se produisit, comme devant les consonnes doubles, une abréviation [seulement métrique?], mais sans que l'ancienne qualité en fût modifiée " [sauf exception].

Chronique.  A Société des parlers de France has been constituted at Paris, under the presidency of G. Paris.  It invites the coöperation of all friends of French philology.  The annual fee is fixed at six francs.

Octobre.

A. Mussafia.  Osservazioni sulla fonologia francese : La formola *tj* fra vocali.  A highly important article, solving in a masterly manner a much-discussed problem in Old French phonology.  The formula *tj* (*j*=Latin unaccented *i* in hiatus) in pre-tonic position always gives *if* (*f*=sonant *s*): *ratjone, raison*.  In post-tonic position, two products have generally been admitted : (1) before another vowel than *a*, or (since any such other vowel disappears) at the end of a word, the product is likewise *if*; (2) before *a* the product is *ç* (=*ts*), which later becomes surd *s* and is written either traditionally *ç* or phonetically *ss*.  The occurrences heretofore ranged under this second head are the words presenting the Latin suffix -*ĭtia* in

the form *-ece* (*-esce, -esse*), and the three additional words *place, mace, piece.* The author undertakes to show that such a supposed difference of treatment between (1) and (2), depending on the nature of the vowel that follows, has no existence, and that the constant representative of the formula is *if.* Old French has four modes of reproducing what is apparently the Latin suffix *-ĭtia,* viz. *-eise* (*richeise*), *-ece* (*richece*), *-ise* (*franchise*), and *-ice* (*justice*). Mussafia concludes that (1) *-eise,* the rarest form, is the only normal representative of *-ĭtia;* (2) *-ise* is a popular form coming probably from *-ĭtia,* a variant of *-ĭtia;* (3) *-ece* is a popular form answering to *ĭcia;* (4) *-ice* is a learned form for *ĭtia.* The words *place, mace, piece* are treated apart. G. Paris, in a "note additionelle," accepts in the main Mussafia's conclusions, but prefers to regard both *-ise* and *-ice* as learned representatives of *-ĭtia,* the latter of the two being a variant of the former.

Gaston Paris. Hugues de Berzé. This article is at once a confutation and amplification of a doctor's dissertation, by Carl Engelcke, on Die Lieder des Hugues de Bregi.

Paul Meyer et Ch. Joret. Recettes médicales en français publiées d'après le manuscrit 23 d'Evreux.

Comptes-rendus. E. Bourciez. Précis de phonétique française (G. Paris). M. Bourciez has endeavored to furnish a solid though elementary basis for the historical study of the French language, and has met with praiseworthy success in the general presentation of his subject; but M. Paris corrects in an instructive manner a considerable number of errors.—Alfred Nutt. Studies on the Legend of the Holy Grail, with especial reference to the hypothesis of its Celtic origin (G. Paris). "Supplante comme information le livre de M. Birch-Hirschfeld, et détruit le système de ce savant sur l'origine des récits relatifs au 'saint graal.'"

L. Hirsch. Laut- und Formenlehre des Dialekts von Siena.—Silvio Pieri. Note sul dialetto aretino.—Bianco Bianchi. Il dialetto e la etnografia di Città di Castello, con raffronti e considerazioni storiche (E. G. Parodi). A treatise of thirty-five pages on the Tuscan dialects, by way of review of the three works above-mentioned.

Périodiques.

Chronique. On the completion of his fiftieth year, M. Gaston Paris was made the recipient of a handsome volume entitled, "Recueil de mémoires philologiques présenté à monsieur GASTON PARIS . . . par ses élèves suédois, le 9 août 1889, à l'occasion de son cinquantième anniversaire." The work contains important articles by twenty of the former Swedish students of M. Paris.—On July 16, 1889, died Charles Nisard, the historian of French literature, aged 81 years.—A new Portuguese review, devoted exclusively to the study of Camoens and his works, and entitled Circulo Camoniano, has been founded in Lisbon.—The establishment is recorded of the Journal of American Folk-lore, Published by the American Folk-lore Society; of Folk-lore, rivista critica di letteratura popolare, edited by F. Sabatini, at Rome; and of the Revue bibliographique et critique des langues et littératures romanes, edited by Dr. E. Ebering (Paris, Welter). This last is a French edition of the Bibliographischer Anzeiger recently founded in Berlin.

Livres annoncés sommairement.                                        H. A. TODD.

JAHRBÜCHER FÜR PHILOLOGIE UND PAEDAGOGIK, 1890.

Fascicle 1.

1. Das Scythenland nach Herodotos. C. Krauth, Beichlingen. An essay of 25 pp. delivered by the author in Halle, Feb. 1889. The nature of the country of the Scythians is first discussed, (*a*) as to its boundaries, (*b*) its physical geography, (*c*) its streams, (*d*) climate, (*e*) flora, (*f*) fauna. The Scythians themselves are then considered, and lastly, the influence of territorial conditions on the people is taken up.

2. Zu Platons Politeia. O. Apelt, Weimar. A critical note on 743 c, d, Bk. V, proposing to read πολιτικαὶ for πολλαὶ before φύσεις.　.

3. Zu Euripides Herakleidai. A critical note on l. 231 by C. Häberlin, Halle, proposing τἄλλ᾽ ἐστὶ κρείσσω for ταῦτ᾽ ἐστὶ κρείσσω.

4. Zur Ilias. A short note by F. Vollbrecht, Hannover, on II 257–267. The σφῆκες εἰνόδιοι in this passage are the wasps so common to-day; the author concludes, therefore, that Homer's entire simile, likening the Trojans springing upon the Greeks to so many wasps, is entirely natural, well-chosen, and therefore not to be rejected as spurious.

5. Zur Odyssee. Three critical notes by E. Schulze (Homburg vor der Höhe), on μ 252, reading εἰναλίοισι for τοῖς ὀλίγοισι; on χ 186, reading δὴν τότε for δὴ τότε; on ω 231, reading πνῖγος ἀλέξων for πένθος ἀέξων. The second emendation especially is worthy of consideration.

6. Achradina, eine topographisch-historische studie. B. Lupus, Strassburg. This article, covering 17 pp., is prompted as a reply to an article upon the same subject by Haverfield in The Classical Review (III, 1889, pp. 110–112), "Two Notes on Syracuse." H. states that "the chief writers who use the name Achradina are Diodorus, Livy, and Cicero, and in no passage is its meaning accurately defined, but in no passage is it described as an elevation of any sort. I conclude, then, that Diodorus meant by Achradina the flat ground outside of Ortygia and S. of Epipolae." Lupus holds that Diodorus included the higher region to the north, and that the ἔξω πόλις of Thucydides did not alone lie in the lower plain, but also extended over the high- and low-lying plains on both sides of the Lautumiae to the east.

7. Baubo and Demeter. A. Ludwich, Königsberg. This is supplementary to Lobeck and E. Abel, on the fragments of Orpheus. L. sees in the notice of Baubo and Demeter by Arnobius, Adv. Nat. V 25 f., an older source than in the Protrept. II 20f. of Clemens of Alexandria.

8. Zu Xenophons Kurupädie. K. Stegmann, Geestemünde. A critical note on VI 3, 15, reading εἰδότας for εἰδότες.

9. Zum sechsten und achten Buche der Aeneis. Die unterwelt und der schild des Aeneas, by E. Brandes. A comparison of these books with corresponding passages in Homer. B.'s conclusions are that Vergil, in the first part of the sixth book, has to a considerable extent imitated portions of the eleventh book of the Odyssey, although he has tried to conceal it in every possible way. Vergil has introduced an ethical element. His chief object is not to extol Rome but to magnify Augustus and his family. The eighth book con-

tains a number of passages related to the eighteenth book of the Iliad, especially what refers to the Cyclops and Hephaistos. In the description of the shield Vergil seems to have followed Homer in the grouping and order of the pictures, although the scenes depicted are different. The shield in Vergil, in spite of many defects, excels Homer's in that the former has a unity of idea running through all the pictures, which is fully developed in the greatness of Augustus.

10. Zu Terentius, by H. Kriege. In the prologue to Hautontimorumenos, vv. 6 to 10 should be rejected as interpolations. The order of the verses of the prologue should be 1–3, 11–34, 4, 5, 35–52. v. 708 *nam—mihi* as a senarian verse is not in harmony with the septenarian verses preceding and following. The verse should be read *nam—mihi <istoc consilio>*? Eunuchus, v. 307, emend for the sake of metre as follows: *te ostende sis, qui vir sies.* v. 506, instead of *hominis* read *O mi Antipho, mi.*

Fascicle 2.

11. Zur geschichte und composition der Ilias ; VIII das wiedereingreifen des Achilleus in den kampf. K. Brandt, Friedeberg. This is a continuation of a similar article by Brandt in the Jhbr. 1889, pp. 233–246. It is a discussion of how the renewed participation of Achilles in the fight was presented in the old μῆνις in its earliest and subsequent forms. The article covers some 24 pages, and is a calm and judicial treatment.

12. Die katastrophe in Sophokles Antigone. F. Seiler, Eisenberg. This is a defence of the technic of the poet, opposing L. Bellermann, in his rück-blick, Antigone, 4th ed., 1885. Seiler's conclusions are four-fold : (a) the catastrophe does not depend upon Kreon's arriving too late at the tomb of Antigone, but was unavoidable at the point of the appearance of Teiresias on the stage ; (b) in ll. 998–1032 Teiresias merely urges the burial of Polyneikes' body in order that the omens may again be favorable ; (c) that the king goes to Polyneikes before releasing Antigone is to be explained objectively, as required by the necessities of the poem ; (d) the dearth of dramatic motive at this point is of no consequence, since Kreon's choice of action was of no importance so far as the outcome was concerned.

13. Beiträge zur kritik der briefe Ciceros an M. Brutus und zur geschichte des Mutinensischen Krieges, by O. E. Schmidt. In the first part of the article S. endeavors to reconstruct the letters of Cicero to Brutus according to the archetype. The second part discusses Cicero's policy in the war.

14. Zu Plautus, by J. Lange. In Aulularia, v. 161 *Num non* should immediately precede v. 170, *Die mihi.* In Rudens, v. 338, *verum omnis,* read *et colere* instead of *conferre.* In Bacchides, v. 879 f., *Salus* should end v. 879 and be repeated at the beginning of line 880. In Rudens, v. 237, *Ampelisca* should be repeated. This is a continuation of a similar article by S. in 1889, pp. 173–175.

15. Zu Ciceros Philippicae, by R. Dressler. II 68 read *horrere* instead of *furere.*

Fascicle 3.

16. Frühlings anfang. G. F. Unger, Würzburg. Thirty pages of a precursory compilation of all the passages in Greek literature from Homer to

Thukydides containing notices of the opening of spring. In fascicle 6 the article is continued through 27 pages, ending with notices from Johannes of Gaza and Prokopios.

17. *In Lysiam.* A critical note on XIII 23, by C. Haeberlin, Halle. H. proposes the reading ἀφῃροῦντο δὲ καὶ ὡμολόγουν καὶ ἠγγυῶντο παρέξειν εἰς τὴν βουλήν.

18. Die bernsteininseln bei Timaios. H. Kothe, Breslau. Against a statement of Müllenhoff (Deutsche Altertumskunde, I 473 ff.). The locality where amber was discovered is not, as M. believes, to be sought on the west coast of the peninsula of Jutland, but on the coast of the East Prussian sea, whence amber was brought by ship by way of Abalus (Falster) and Baunonia (Bornholm) to Holstein and thence to Massilia, or by land to the mouth of the Po.

19. Zu den biographien des Bion und des Pittakos bei Laertios Diogenes. F. Susemihl, Greifswald.

20. Zu Plautus Asinaria, by E. Redslob. Verse 230 is defective metrically, and is to be emended thus: *annum hunc<ut>ne cum.*

21. Zur kritik der Moralia Plutarchs. Carl Stegmann, Geestemünde. An exceedingly large number of textual emendations.

22. Das Dubliner Demosthenesrelief. K. Wernicke, Halle. This relief is a grossly misconceived copy of an antique relief still to be found in Verona.

23. Zu Cassius Dion. Th. Hultzsch, Torgau. This article calls our attention to a passage of Zonaras, and shows that neither this historian nor Tzetzes nor the post-Constantine excerptors had any acquaintance with the uncorrupted text of Cassius Dion.

24. Zu Horatius Oden, by N. Fritsch. I 1, 3–6. F. takes for granted that *curriculo* means the *chariot.* The word, however, may designate *the race-course, the race itself,* or the *chariot.* F.'s interpretation of *pulverem Olympicum collegisse* is *sich mit Olympischem staube bedeckt zu haben,* analogous to *gratiam, odium* or *dignitatem colligere.* This interpretation, "to have become dusty," is not a new one and has but little to commend it. I 7, 8 f., *plurimus* refers to the poet, and is subject of *dicet,* as already suggested by Oudendorp. II 18, 36–40, *Vocatus atque non vocatus* are to be explained by *voce rogatus atque non vocatus, sed mente* h. e. *tacite rogatus.* That is, it makes no difference, as far as the god is concerned, whether the prayer is audible or not. F. knows of but one change proposed in the text, namely, *audit* into *audet* by Düntzer. Withofius, however, suggested *non moratus* instead of *non vocatus,* and this found considerable favor. The best interpretation is that which lies on the surface. *Levare* depends both upon the participles and upon *audit,* a not infrequent use of the infinitive in Horace. III 24, 4. A defence of the reading *Tyrrhenum— Apulicum.* III 24, 5–8. The contrast is between the buildings erected by proud man and those by *Necessitas,* described in vv. 5, 6. By *verticibus* is meant the gables, and *summis* is a proper epithet, inasmuch as gables differ in height.

25. Der geburtstag des Augustus, by W. Soltau, explaining the anomalous *dies fastus* of Sept. 23. Previous to the time of Caesar it was comitial; he made it a *dies fastus*.

Fascicles 4 and 5.

26. Das zusammentreffen der Penelope mit Odysseus vor dem freiermorde und die fuszwaschung. A. Scotland, Strassburg (W. Preussen). Twenty-five pages of discussion devoted to book 19, intended to detect and remove the interpolated passages. S. would exclude from this book 3–52, 75–82, 84–88, 95, 130–33, 137–161, 243, 250–1, 273–86, 288–92, 298–9, 311–49, 357–85, 394–466, 473–5, 485, 487–502, 518–34, 560–88, 594–99, 601–2, besides emending a few other genuine lines.

27. Zur frage nach der gliederung des Platonischen dialogs Gorgias. Ch. Cron, Augsburg. This article covers 30 pages, but is largely supplementary to Cron's work in the 4th ed. of Deuschle's Gorgias. It is a reply to Schirlitz, Progr. des Gymn. zu Neustettin, 1888, and Apelt's favorable notice of the same. Can the Gorgias be viewed as a philosophical work with no conclusion? That would be doing Plato a wrong. If we rightly find this conclusion in Cap. 83, then we may determine that the preceding didactic poem or story is entitled to a more independent position in the structure of the dialogue than is usually ascribed to it.

28. Philon und Ambrosius. M. Ihm, Rom. This shows, by the aid of the parallel column, the extent to which Ambrosius was indebted to the περὶ φυγάδων of Philon in writing his treatise *de fuga saeculi*.

29. A critical note on Xenophon's Hellenica, II 3, 36, by J. Brüll, Heiligenstadt. Read παρανενοηκέναι for παρανενομηκέναι.

30. Zu Terentius, by K. Dziatzko. Eun. 560 should be read as a trochaic septenarius *quíd taces?—<mi Ántipho>*. In Heaut. prol. the order of verses should be: 1–3, 11–15, 4, 5, gap, 16 sqq. Zu Heaut. v. 563 sq., by A. Fleckeisen, to be read: ¶ *Quíd ego feci?* ¶ *Nón ego vidi té manum in sinum húic meretrici íngerere?* ¶ *Acta haec rés est*, etc. And. 857, for metrical reasons, should be read: *trístis est sevéritas in vóltu atque in verbís fides*.

31. Ad Ovidii Heroides, by C. Haeberlin. Begin the defective line VII 152 with *ipse loco*.

32. Ne—quidem, by M. C. P. Schmidt. When *ne—quidem* are used with *possum* and an infinitive, the dependent infinitive is interjected between *ne* and *quidem*, contrary to the usage of placing *non* before *possum* and not before the infinitive. Cic. Phil. III 14, VII 9.

33. Die ersten sechs oden im dritten buch des Horatius, by P. Seliger. A discussion of the interrelation of these odes.

34. Quellenkritische beiträge zur geschichte der Römischen revolutionszeit, by G. Busolt. Some of the conclusions are : (1) Diodorus closely followed Poseidonios from the time of the Gracchi to the dictatorship of Sulla ; (2) Appian and Plutarch both used, at times agreeing verbally, the same Greek source ; (3) both Appian and Plutarch made use of Livy ; (4) Livy drew from Poseidonios for events outside of Italy. He also made use of the memoirs of Sulla, Rutilius Rufus, Claudius Quadrigarius and Valerius Antias.

35. Donati Abbreviatio Fabularum Ovidii, by G. Knaack.   A comment on Par. 249, 2 of Teuffel-Schwabe, Gesch. d. Röm. Lit., 9 ed.

36. Die buchfolge in Senecas Naturales Quaestiones, by G. Gundermann. The proper order is : VII, I, IVb, V, VI, II, III, IVa.

37. Zu Cornelius Nepos, by A. E. Schöne.   Dat. 8, 4 after *pacem* add *pact'* (*pactus*).

Fascicle 6.

38. Zu Thukydides.   C. F. Müller, Kiel.   Ten critical notes.

39. ΔΙΟΡΘΩΣΕΙΣ ΕΙΣ ΘΟΥΚΥΔΙΔΗΝ.   Georgios M. Sakorraphos, Athens. Critical notes on books 3, 4, 5.

40. Zu Nonnos Dionysiaka.   R. Dressler, Wurzen.   A critical note on XLIII 212, proposing ἀνιπποπόδων for ἀνιπτοπόδων.

41. Zum Anonymos περὶ ὕψους.   Th. Hultzsch, Torgau.   A critical note on Cap. 10.

42. Ueber Pausanias.   Untersuchungen von Wilhelm Gurlitt, Graz, 1890, xii u. 494 S., 8vo.   Anz. von Max Beneker, Rom.   The review is mainly an abstract of the book, but is generally favorable so far as it expresses an estimate of Gurlitt's work.

43. Zu den Homerscholien.   G. Knaack, Stettin.   A critical note on Schol. A to Σ 486, reading ἐστι δὲ οὗτος ὁ ἐκ τοῦ οὐρῆσαι τοὺς θεοὺς ἐν τῇ βύρσῃ τοῦ βοὸς τοῦ σφαγέντος ὑπὸ τοῦ Ὑριέως.

44. Zu Plautus Curculio, by E. Redslob.   V. 461, to avoid the hiatus *cave in*, read : *sequímini.*   ¶ *Leno, cáve mihi in te sit mora.*

45. Ecquis—etiam in Fragen, by A. Döhring.   These words are often used similarly in Plautus in questions to indicate urgency, impatience.   *Etquis* in Most. 445, Rud. 413, Poen. 1305 ; *etiam* in Trin. 514, 790 ; Men. 696 sq. *Ecquis* is not from *enquis*, or *eccequis*, or *equis*, but from *etquis*, which form is found in some MSS in Ter. Eun. 517, 530, And. 24.

W. E. WATERS.                                                    WILLIAM O. SPROULL.

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JOURNAL ASIATIQUE, 1890–91.[1]

Vol. XV.

Pp. 113–163.   M. E. Sénart continues his notes on Indian Epigraphy (see A. J. P. X 488), and *à propos* of certain Indo-Bactrian monuments, speaks of the influence of Greek art upon Indian art since the time of Alexander the Great and his successors.   He shows that most of the remains of that ancient art in which we can trace Greek influence belong to the first century before our era, the time when India was ruled over by Parthian dynasties, especially the Pahlavi kings, who reigned between the time of the Greek invaders and the Scythians, and whose names are recorded as Gondophares, Vonones, Maues and Abdagases.   These remains, however, show at the same time traces of an Iranian influence, and even of the custom of fire-worship.   In this Indo-Grecian

art the Greek element appears, not in its native purity, but under the form which it took when passing through the Persian period of the Parthians. It is no longer Greek art, but the art of the Philhellenic kings. The statues studied by Prof. Sénart are also very important for our knowledge of historical anatomy in the first century B. C. Three Indo-Bactrian inscriptions are examined in connection with the remarks on Buddhist art.

Pp. 164–179. In an article on J. Barth's Nominalbildung, Vol. I, M. Mayer Lambert gives his views on the vocalization of the Semitic verb and the origin of the noun. Against Barth and Paul de Lagarde, he holds that the Semitic verb is derived from the noun. Barth and all the other Semitic grammarians have not yet recognized this important fact, and therefore he can triumphantly announce that M. Barth's book 'nous apparaît comme un corps sans âme. L'âme était cependant plus facile à trouver que le corps.' But M. Lambert has by no means found this life-giving soul, as any careful and observant reader of his notes will see. His article is answered by M. J. Barth in Vol. XVI 355–360.

Pp. 180–185. M. E. Specht contributes a note on a passage in the Pien-i-tien, showing that the embassy sent by the king of the Yeu'-tchi to India took place in the year 2 B. C. under the direction of I-tsun-Keou, whose name is the Chinese transcription of Hushka.

Pp. 186–193. M. P. Sabbathier prints index and additions to his study on the Agnishṭoma according to the Çrauta-sūtra of Açvalāyana (see A. J. P. XI 257).

Pp. 194–230. M. J. Darmesteter has an article on the great inscription of Qandahâr in Afghanistan. The records discussed by D. in this and previous articles (e. g. JA. XI 491; A. J. P. X 488) belong for the greater part to the period of the Emperor Bâber and other Mongolian princes. They are of importance for the light which they throw upon the history of Qandahâr from Bâber to Akbar (1522–1598 A. D.).

Pp. 269–429 contain a lengthy article by M. G. Maspero on the political career of two high functionaries in Lower Egypt, living toward the end of the third dynasty (about 4500 B. C.).

Pp. 429–476. M. C. de Harlez sends a contribution on San-li-t'u, or the description of three ritual books among the Chinese before the Christian era.

Vol. XVI.

Pp. 19–180. After a break of two years, M. James Darmesteter reviews again the progress of Oriental learning in France in an annual report read before the Société Asiatique. He first mourns the losses sustained by French Orientalism during the the two years, the names most familiar being those of M. Hauvette-Besnault and his famous pupil M. Abel Bergaigne, M. Gustave Garrez and M. G. Guieyesse, the Sanskrit scholars; M. Pavet de Courteille, the Turkish, and M. Arthur Amiaud, the Assyrian scholar. Among its honorary members the Society has lost M. P. de Jong and M. Michel Amari. He then proceeds to summarize, with equal sympathy and brilliancy, the results of the works published by Frenchmen—whether in separate volumes or in numerous articles,

reviews, notes, etc.—in the eight following departments of Oriental learning : (1) India and Indo-China ; (2) Persia and Afghanistan ; (3) Phenicia, Judaea and Syria ; (4) Arabia and the Mussulman world, including Morocco and even the Sudan ; (5) Assyria ; (6) Egypt ; (7) Turkey, and (8) China, Annam and Japan.

Pp. 203–297. M. René Basset publishes a collection of 117 satirical sayings and proverbs on the cities and tribes of Algeria, attributed to Sidi Ah'med ben Jousof, who lived in the fifteenth century of our era. This sort of literature is very popular among the Semitic nations. It consists in changing the name of a person, city or country, or dividing it into several parts and rearranging them in such a manner that the new word will either contain praise or blame of the person, etc. Alliteration and homophony play an important part in these short satirical remarks and puns, of which the Bible offers the earliest specimens in the blessings of Jacob and of Moses, ' où perce l'intention de recueillir les dictons satiriques ou laudatifs qui avaient cours sur chaque tribu ' (Renan, Histoire générale des langues Sémitiques, 1863, 122).

Pp. 298–354, 402–462, and Vol. XVII 87–133. M. Joseph Halévy trans- literates and translates the famous correspondence of Amenophis III and Amenophis IV, kings of Egypt in the fifteenth century B. C., with Burnaburiaš, the Kossean king of Babylonia, Aššuruballiṭ, king of Assyria, Dušratta, king of Mitanni, and others, discovered at Tell-el-Amarna in Egypt in the year 1887. Halévy follows the text published by Abel and Winckler under the auspices of the Berlin Museum of Antiquities. He says 'les idéogrammes sont conservés sans être remplacès par les termes qu'ils figuraient.' But if so, these ideograms should at least have been sufficiently indicated by different type, e. g. capital letters ; as they are now, they are liable to confuse the ordi- nary reader. The Assyrian values for these ideograms should also have been added in brackets, so that the student may see at a glance how M. Halévy would read the Assyrian words for the ideograms. The correspondence is of the greatest importance both for the history of Egypt and Mesopotamia in the fifteenth century B. C., and also for the study of the Assyrian language. Being written to and by foreigners, a great many syllables, consisting of two consonants + vowel, e. g. šul, dan, niš, ḫar, taš, etc., are written šu-ul, da-an, ni-iš, ta-as, etc., yielding thereby a great deal of material for grammar and lexicography, and fixing some hitherto doubtful readings. In the beginning M. Halévy added some valuable philological notes, but in the second and the third article none are to be found.

Pp. 379–401 contain a posthumous article, by M. G. Guieyesse, consisting in a descriptive list of articles on Sanskrit inscriptions published respectively in the Asiatic Researches, the Transactions of the Literary Society of Madras, Part I, London, 1827, the Journal of the Archaeological Society of Dehli, Jan. 1853, and the Transactions of the Archaeological Society of Agra, July- Dec. 1875.

Pp. 463–510. M. E. Chavannes makes his readers acquainted with the origin and history, the arrangement and intricacies of the Calendar of the Yn, an ancient Chinese dynasty which ruled over China since the seventeenth

century B. C.   This calendar is found in the 'Historical Memoirs' of Se ma T'sian, a Chinese historian who lived toward the end of the second century B. C.

Pp. 511–532.   M. J. Oppert publishes text, transliteration and translation of an astronomical cuneiform inscription, first published by Father Strassmaier as No. 400 of the inscriptions of Cambyses, which relates to two lunar eclipses. The record plainly confirms the statements of Ptolemy, book V, chapter XIV, and the two eclipses are those of July 16, 523 and Jan. 12, 502 B. C. (Julian calendar).   In the course of his remarks Prof. Oppert maintains that i-ri-ḥi is not=יָרֵחַ moon, as Pinches thinks (Bab. and Orient. Rec. II 207; also Proc. Am. Or. Soc. 1888, p. xc), but the ideogram for diameter.   The almost forgotten discussion on the Kakkab mēšri, known ad nauseam to every Assyriologist, is again taken up, and we may look for a renewal of the warfare between Oppert, Halévy and Jensen on this question.

Pp. 533–537.   M. F. R-V. Scheil maintains that the Assyrian pronoun of the third person singular šû, fem. šî, is used for the direct cases, while šâšu, fem. *šâša is the same, used for the indirect cases, i. e. the accusative and the genitive.   The plural of šû and šî would be šunu and šina, but they do not occur. [It would not take much to show that Father Scheil's assertion is incorrect.] The plural of šâšu and *šaša are šunûti, šinâti, not šâšunu, šâšina, as Haupt, Akkadische Sprache, p, xxxvi, maintains.

Vol. XVII.

Pp. 1–86.   M. Étienne Aymonier publishes a study on the Cam-inscriptions of the ancient kingdom of Campā in Indo-China.   This Cam-dialect is spoken by a part of the inhabitants of the province Binh-Thuan in Annam, and with slight, yet interesting changes, by the people who emigrated from Annam to Cambodia.

Pp. 134–139.   M. W. Bang sends prolegomena to Fargard the third, of the Vendidad.   The Avestan text in its supposed original metrical form, which in course of time was destroyed by interpolations and MS errors, and notes and commentary are appended.

<div style="text-align: right">W. MUSS-ARNOLT.</div>

# CORRESPONDENCE.

I am grateful to Professor Milton W. Humphreys for his remarks on my report of L's readings in the Antigone; criticism on this part of an editor's work cannot be too microscopic; indeed, in one sense it is never so valuable as when it corrects the mistakes which are most easily overlooked. I should have been content, however, to await another opportunity of expressing these acknowledgments, did it not seem to me that this criticism was in some measure liable to a construction which the critic himself did not intend. A reader who had not time or inclination to analyse it with due attention might easily fail, I think, to appreciate justly its bearing on my work as a whole.

The defects in my report of L which the reviewer notices are chiefly of two kinds. First, inaccuracies. Here I wish merely to point out the nature and the extent of those which he cites (14 in all). An apostrophe has once been wrongly omitted (verse 213), and once wrongly added (1301); four [or three ?] accents have been wrongly reported (482, 864, 1288, 966 [?]); two accents have been wrongly omitted (614, 884), and one accent has been wrongly added (673); in one word a letter has been misread (969); in another word a letter has been wrongly added (834); a mis-spelling has not been mentioned (1189 δμωαῖσσι); and in two instances a note, correct in itself, has inadvertently been attached to the wrong verse (5 instead of 4; 207 instead of 210).

I say nothing in extenuation of these errors; I am extremely glad to have them pointed out: all I wish to observe is, that in no case do they affect a doubtful reading; and that, even if they were rather more numerous, slips of this kind could not fairly be taken as detracting much from the general value of a collation in a play containing 1352 lines. No one with a reasonable sense of proportion would dream of impugning the general accuracy of the reviewer because, in quoting, with inverted commas, from my note on Ant. 207, he has ascribed to me the phrase, 'written on the margin,' where 'on' ought to be 'in'; or because (on p. 505, top line) his κοιν' ought to be κοῖν', and ταῦθ', in the same line, ταῦθ'.

Secondly, he notices inconsistencies. Some examples of an error in L are mentioned by me, while other examples of the same error receive no mention. The errors of L are chiefly of these classes: false accents; mis-spelling; forms of words which, though correct in themselves, are out of place (as γλῶτταν for γλῶσσαν, or μέσον where metre requires μέσσον); wrong division, or fusion, of words; neglect of elision; τ', instead of θ', before an aspirate; wrong addition or omission of ν ἐφελκυστικόν, or of ι adscriptum; intrusion of δ', etc.; peculiar punctuation. The general rule which I have followed (as stated in O. T. Introd. p. lvii, 2d ed., §5) has been to report such errors only (a) when they had some bearing on the formation of the text, or (b) when they seemed specially noteworthy on other grounds. In this second case, it would have been difficult to frame an absolutely rigorous rule; and a critic is entitled

to argue that I ought to have reported all such things, or none of them. I preferred a middle course, involving the exercise of discretion, because to record all the myriad errors of this kind in L would have overloaded my notes; and because, on the other hand, I thought that the principal types of error might advantageously be indicated. The reviewer remarks that, before he had access to the facsimile of L, the reports of L (mine included) which were available would not have enabled him 'to constitute a text of the Antigone'; he laboured 'under serious misapprehensions.' Now, if 'a text of the Antigone' here means, 'a text identical in every detail (including errors) with the text of L,' such a text could be constructed only from a complete and exact transcript of L. But if the text to be constructed is a text as near to what Sophocles wrote as can be derived from L, then the reports of L merit the constructor's blame only in so far as they ignore, or cite incorrectly, anything in L which is relevant to that purpose. I do not think that the reviewer has proved my report guilty of any important failure in this respect. He suggests, indeed, the following instances. (1) Ant. 220 οὐκ ἔστιν οὕτω μῶρος ὃς θανεῖν ἐρᾷ. Here L has οὕτως, and I do not notice it. οὕτως, as the reviewer says, 'may be correct.' But, if it is so, it is an almost solitary exception; for, where this adverb precedes a consonant, L gives οὕτω in upwards of 30 places, and οὕτως only in El. 1296 (cp. Ellendt, p. 588). Here, moreover, euphony pleads against the sigmatism. (2) Ant. 428 ἠρᾶτο τοῖσι πούργον ἐξειργασμένοις. Here L has τοῖσιν. So it sometimes adds the ν even where metre forbids (as in Ant. 402). But few students of the poet, I think, will deem it likely that he wrote τοῖσιν, rather than τοῖσι, here. (3) In Ant. 599 L has, as I report, ἐσχάτας ὕπερ ῥίζας. The conject. ὅπερ might seem to be commended by this accent, and therefore the reviewer thinks that another instance of ὕπερ for ὑπὲρ (viz. that in Ant. 105) should have been noticed. Possibly; but, to my mind, the argument which the context furnishes against ὅπερ supersedes any appeal to the accent of ὕπερ. (4) In Ant. 966 I notice the supposed accent of πελάγεων in support of the conjecture πελάγει. Previous collators concur in saying that L has πελάγεων— as it stands in the lemma of the schol. The reviewer holds that L really means πελαγέων. After weighing the evidence, I think that he may be right. But at any rate a dilemma overthrows my claim to press the accent; for if it *is* πελάγεων here, then it must be πελάγεων in Ai. 702 also, where there is no question of πελάγει. Still, the case for πελάγει is by no means one which stands or falls with the accent.

The reviewer justly says that, when any given peculiarity of spelling or accentuation is the general rule in a MS., this fact ought to be stated when any particular instance of it is quoted; otherwise what is usual may seem exceptional. Thus it is true, as he points out, that L 'regularly' [i. e. 'as a rule'] treats οὔτε and μήτε as οὔ τε and μή τε: hence οὔ τέ του, not οὔτε του. I may observe, however, that the rule is not absolute. Thus in O. T. 1455 we find μήτε μ' (though ib. 332 οὔ τέ σ'). Again, τήνδε is certainly more frequent in L than τῆνδε. Yet, besides the instance of τῆνδε which the reviewer quotes (Ant. 805), there are some others. I do not adduce Ant. 930 or El. 802, where τήνδε has been made from τῆνδε. But it was always τήνδε in Tr. 411, Ai. 113, 583; and τῆνδε in Tr. 483, Ai. 28. As regards the αὑτ' in Ant. 462, the reviewer's remarks are excellent; he has made it highly probable, or certain, that the scribe of

L meant αὐτ' for αὐτό, not for αὖτε. Only, here too, we must guard against overrating the constancy with which L observes its general rule (as exemplified by δεῖν' for δεινά, in 408, etc.) The reviewer says:—'Elided φημί 720 and αἰσχρά 1046 are written in such a way as to throw no light on the question.' True, as regards the αἰσχρά (where the α has been erased, and its accent left); but not as regards the φημί, which is written φὴμ' by the first hand (p. 57b, line 19 from top). A similar instance, I may observe, is Ph. 450 χρὴστ'. In L the circumflex, when due to the first hand, is usually small and crescent-shaped; when due to the corrector, it is more often of an angular form. The latter is the case in Ant. 473 σκλῆρ': the left and right limbs of the circumflex are from different hands, and it looks to me as if the *first* hand had written σκλήρ'. As to O. T. 834 ὀκνῆρ' (made from ὀκνῆρ'), the heavy grave accent is probably from another hand than the first; but in any case it certainly is not 'a mere obliteration.' One more remark. I doubt whether the point which L has after πάταγος in Ant. 125 can safely be taken as 'showing that 'Αρεος was not construed with πάταγος.' One illustration from this play will suffice. In L vv. 55–57 are pointed thus:—τρίτον δ' ἀδελφὼ δύω· μίαν καθ' ἡμέραν | αὐτοκτονοῦντε· τὼ ταλαιπώρω μόρον· | κοινὸν κατειργάσαντ' etc. The points after δύω and αὐτοκτονοῦντε might possibly be regarded as equivalent to commas; but the point after μόρον cannot mean that any one did *not* construe μόρον with κοινὸν κατειργάσαντ'.

One or two of the defects noticed by the reviewer (including the omission to notice ἐχθρανῇι in Ant. 93) have already been amended in my second ed. of the Antigone (1891), which came out too late to be available for his use; but these things are of small moment.

R. C. JEBB.

CAMBRIDGE, ENGLAND,
*April* 30, 1891.

# BRIEF MENTION.

In reviewing Mr. KENYON'S *Aristotle on the Constitution of Athens*, I said in the last number of the Journal, touching the Solonian pentameter, 'The only wonder is that it escaped the editor.' But it did not escape the editor, for Mr. Kenyon writes: 'The stray Solonian pentameter did not escape my notice, and it was only because the two τε's made me suspect a quotation that I filled up the mutilated word φ . . . αν in such a way as to scan as well as to make a suitable sense. I thought this was sufficiently obvious without its being necessary to say that I had seen it.' But there are so many scholars whose souls are above double τε's that, despite Mr. Kenyon's marked modesty and reserve, a note would not have been out of place if only by way of forestalling the 'discoverers.'

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It is with great pleasure that the management of the American Journal of Philology calls attention to a new undertaking entitled, *Indogermanische Forschungen, Zeitschrift für indogermanische Sprach- und Altertumskunde*. The editors of the new journal are KARL BRUGMANN, of Leipzig, and WILHELM STREITBERG, of Freiburg (Switzerland). The publisher is K. J. Trübner, of Strassburg, and the first number is announced for July. Besides the five numbers of the journal proper there will be an *Anzeiger für indogermanische Sprach-u. Altertumskunde*—two numbers a year—containing critical notes, summaries of periodicals, personalia. The price is fixed at 16 marks for *Forschungen* and *Anzeiger* together. Of the success of the enterprise under its able directorship there can be no doubt.

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The Delegates of the Clarendon Press announce a *Collotype Reproduction of the Ancient Manuscript of the Yasna, with its Pahlavi Translation* A. D. 1323, *generally quoted as* [J²] *in the possession of the Bodleian Library*. Dr. L. H. Mills, whose labors have been repeatedly noticed in this Journal, applied to Dastur Jamaspi for the loan of his MS to enable him to complete a critical edition of the Zend and Pahlavi texts of the Gâthas. The Dastur not only lent the MS to Dr. Mills, but has most generously presented it to the University of Oxford, and as an expression of the gratitude of the University the Delegates of the Clarendon Press have undertaken an exact reproduction of the MS. The edition is limited to 200 numbered copies, and will be issued to subscribers only at five guineas a copy. Address Mr. HENRY FROWDE, Oxford University Press Warehouse, Amen Corner, London, or Messrs. Macmillan & Co., 112 Fourth Avenue, New York.

# RECENT PUBLICATIONS.

Thanks are due to Messrs. B. Westermann & Co. for material furnished.

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Farnell, G. S. Greek Lyric Poetry: a complete collection of the surviving passages from the Greek song-writers, with prefatory articles, introductory matter and commentary. New York, *Longmans, Green & Co.*, 1891. 16 + 490 pp. 8vo, cl., $5.

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Seyffert (Oskar). A Dictionary of Classical Antiquities, Mythology, Religion, Literature and Art; from the German; rev. and ed. with additions, by H. Nettleship and Dr. J. E. Sandys. New York, *Macmillan & Co.*, 1891. 5 + 796 pp. Il. 4to, $6.

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Virgil—Bucolics and Georgics. Edit., with introduction and notes, by T. L. Papillon and A. E. Haigh. Cr. 8vo, 210 pp. *Clarendon Press.* 3s. 6d.

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Prickard (A. O.) Aristotle on the Art of Poetry. A lecture with two appendices. London and New York, *Macmillan & Co.*, 1891. $1.

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